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The CHRISTIAN CENTURY

A Journal of Religion

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June Survey of Books

A Further Study in
Newspaper Practice

An Editorial

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The CHRISTIAN CENTURY

June 5, 1929

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Next Week

The Christian Century will publish
RELIGION AND POLITICAL CORRUPTION
by
Harry F. Ward

Making Theology Interesting

If there is any one word I am afraid of it is "theology." If there is any kind of man I would be afraid to meet it would be a theologian. One summer I did meet one, taking his vacation at the same resort I was patronizing. He proved to be a very human specimen; his golf was consistently better than mine. But I still have a suspicion that he must have been different from the run of his kind. Much as that summer's experience helped me, I am afraid that I am still quite a way from fully "conditioned" to being comfortable with theologians.

Yet I may be fooling myself about this. At least, candor compels me to report that I have thoroughly enjoyed reading the article on "Germany's Crisis Theologians" in this issue. And that, too, despite the fact that such articles as I had previously seen on Barth had almost convinced me that I could never fully understand what the man was driving at.

It seems to me that The Christian Century has printed a good deal about Barth at one time and another. But I must confess that my understanding of what Barth is trying to say has been a good deal less than clear. It all sounded very profound; and very abstruse. Professor Bixler is as clear as a bell.

I presume that the champions of Barth will not be satisfied with this unfavorable article. Doubtless, if they aren't, they will be given plenty of chance to present the other side. But, as one among many mortals interested in religion and afraid of theology, I beg of them, when they reply, to imitate Professor Bixler's perfect lucidity.

This reviving interest in theology is a good sign. A lot of us have been saying with altogether too much glibness, "It makes no difference what a man believes; it's what he is." That is mostly poppycock, for a man is, in large degree, what he believes. I find men and women in all walks asking what they can believe. Isn't that what Mr. Lippmann's book-of-the-month deals with? It will tone up the churches to have them settle down for some real discussion of theological issues.

But, as I said before, this discussion needs to be kept clear, as Professor Bixler has kept it, in order that the majority of us can follow it through all its windings.

THE FIRST READER.

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The CHRISTIAN CENTURY

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EDITORIAL

THE nation as a whole will appreciate and applaud the offer of the British embassy at Washington to go dry if that will please the American authorities. Sir Esme Howard's gracious intimation opens wide the door for a vast improvement in the social situation at the national capital. Although it is undoubtedly the right of

Britain's Ambassador In a Gracious Role

diplomats to maintain their legations and embassies in accord with the laws of the countries of which they are, in legal effect, a part, this readiness of Great Britain's representative to bring his embassy into line with the law of the land to which he is accredited can be made to solve some very embarrassing and irritating questions. What Britain's embassy does, the other embassies and legations can confidently be expected to do. Governmental authorities can be counted on not to put any pressure on Sir Esme Howard or any of his diplomatic colleagues in a matter like this. But they should find a way whereby to inform the ambassadors and ministers at Washington that the country at large would be greatly gratified to see these diplomatic missions conforming to American law.

A Bishopric That's Going Begging

ONCE more the strong Episcopal diocese of Pennsylvania has failed to secure its choice for coadjutor bishop. Dr. Samuel S. Drury, famous headmaster of St. Paul's school, Concord, New Hampshire, is the latest to decline the post. Dr. Drury is sometimes referred to in church circles as the only man who ever declined the rectorate of Trinity church, New York. In this case, however, the delegates to the Pennsylvania diocesan convention thought that they could count upon his acceptance of their election. Four previous choices, Dr. Henry K. Sherrill of Boston, Bishop Edward M. Cross of Seattle, Dr. Walter Russell Bowie of New York, and Dean William J. Scarlett of St. Louis, had declined to accept. Now to have Dr. Drury re-

fuse the same preferment places the diocese in a considerably embarrassing position. It is strange that this succession of declinations should have come at the very time the Churchman, organ of the broad church Episcopalians, is drawing editorial attention to the status of Bishop Paul Jones. Bishop Jones was allowed to resign his diocese of Utah, under pressure, during the war. As a pacifist, his brethren in the episcopacy felt that his position at the head of a diocese was detrimental to the interests of the church as a whole. But Bishop Jones is still a bishop. For the last ten years he has been keeping busy as one of the secretaries of the Fellowship of Reconciliation, a post he is now relinquishing because he believes that any executive office is made more effective by a change in occupancy at intervals of not more than a decade. The Churchman wants to know whether the Episcopal church is not able to provide a suitable task for this bishop now without a job. Why not offer him Pennsylvania as a parish? The diocese would at least feel the impact of a vital personality during his administration.

Presbyterian Union Comes in Scotland

AFTER years of negotiation, the general assemblies of Scotland's two great Presbyterian churches have voted to unite those two bodies. The Church of Scotland, the state church, has been unanimously in favor of such a union, almost from the beginning of the negotiations. It has gone to great lengths to readjust its relations with the state in such a way as to make the union possible. The United Free church, as was to have been expected of a body originally formed to testify against the practice of state endowments, came to the union more slowly, more questioningly. But in recent years the doubts and misgivings have rapidly melted away, until the action taken at Edinburgh on May 24 became inevitable. In the presence of the duke and duchess of York—who represented the convalescent king and Queen Mary—the two bodies on that day set their final approval to the merger which will officially

go into effect next October. Readers of *The Christian Century* will remember the articles by Rev. Marcus A. Spencer, of Glasgow, "Presbyterians Try for Unanimity," which appeared in our issue for April 24. The whole story of the union negotiations, up to the hour for the final votes, was given in that article. It is a joy to learn that, while Mr. Spencer's prophecy of a small continuing church refusing to follow the United Free church into the larger union is to be fulfilled, the actual vote in that communion stood: presbyteries, 63 for union and none against; kirk sessions, 1,302 for union and 91 against; congregations, 1,320 for union and 104 against. The votes against union in the United Free church assembly numbered only 39. Moreover, there is every promise that the decision of the dissenting congregations is being received in such an irenic spirit as to put no difficulties in the way of another movement, a generation or more hence, which will make the union of the two present bodies complete.

Citizenship for Arm-Bearers Only

THERE is no disguising the serious nature of the decision of the supreme court refusing naturalization to Mme. Rosika Schwimmer. Mme. Schwimmer is a pacifist. She believes in complete non-resistance. Questioned by an examining judge, when she applied for citizenship, she testified that, in a hypothetical case where she might see an armed enemy creeping on an unsuspecting American soldier, she would try to disarm the enemy but she would not shoot him. Although Mme. Schwimmer is a woman, and past sixty, the judge held this sufficient reason to deny her petition for naturalization. A circuit court reversed him, but the supreme court has finally ruled Mme. Schwimmer out. "If all or a large number of citizens," it says, "opposed such defense [by bearing arms] the 'good order and happiness' of the United States cannot long endure." This is another split decision, and the split comes where the nation is accustomed to find it. The conservative majority of the court rules that citizenship is not open to pacifists. The liberal minority, Justices Holmes and Brandeis, supported in this case by Justice Sanford, fail to see in Mme. Schwimmer's opposition to the bearing of arms any adequate reason for refusing to let her be naturalized. And Justice Holmes writes another of those great dissenting opinions which, in some future day, will be gathered as milestone documents in the struggle to keep this country true to the ideals of liberal democracy. Justice Holmes does not hesitate to resort to sarcasm at the expense of his august colleagues. "Surely," he observes, "it cannot show lack of attachment to the principles of the constitution that she [Mme. Schwimmer] thinks it can be improved. I suppose that most intelligent people think it might be. . . . To touch a more burning question, only a judge mad with partisanship would ex-

clude because the applicant thought that the 18th amendment should be repealed." It was a good thing for William Penn that he never sought citizenship under such an interpretation of the constitution.

Britain's Methodists in Sight of Union

ROYAL assent to the act of parliament authorizing union of the three principal branches of British Methodism brings that consummation definitely nearer. Under the terms of the parliamentary bill recently passed, the Wesleyan, Primitive and United Methodists may unite to form the Methodist church in 1931, provided that 75 per cent of the three bodies favor the proposal. There seems to be little doubt but that the required majority will be secured. If the union is consummated, there will come into being, in place of the five kinds of Methodists that Britain knew up to 25 years ago, one single denomination, operating 15,367 churches and mission halls, with 4,541 ordained ministers, 37,090 local preachers, 1,649,065 Sunday school teachers and scholars, and 4,300,000 members, worshipers and adherents. The new church is to be governed by a conference containing 450 ministers and 450 laymen. While this body is estopped, by the terms of the union, from altering in any form the doctrinal standards established in the new deed of union, it has the power to act as "the final authority within the Methodist church with regard to all questions concerning the interpretation of its doctrines." The liberal character of the new church is shown, not only by thus giving the laity power to pass on doctrinal questions, but by investing the local preachers—who are voluntary lay workers—with authority to administer the Lord's supper. The usual reasons are given in support of this union: desire to prevent overlapping in small communities; desire to bring the power of a large denomination to bear on the problems of city churches; desire to secure added efficiency in church boards and institutions. Sir Robert Perks, an outstanding Wesleyan layman, speaks of the union in the *London Times* as "the most important event in the history of British Methodism since John Wesley died in 1791."

The Power Trust and The Press

AS the investigation of power trust relations with the press continues it becomes clear that the country has barely escaped the capture of a large group of its most important papers by interests which are fundamentally concerned with the promotion of public utilities. The International Paper and Power company still insists that it went into the market for newspapers in order to insure an outlet for its paper. But the Federal Trade commission has discovered that the I. P. & P. is 75 per cent power company and only 25 per cent paper manu-

facturer. The total amount of paper required by the newspapers which the company has bought into could be supplied in less than a week's operation of the I. P. & P. mills. The securing of such paper orders at the price of making huge investments in newspaper properties certainly seems like questionable business. The relation between the cost of getting the order on such a basis and the order itself is too disproportionate. Moreover, it is now shown that the power company sent two young men all through the parts of the south in which power developments are coming so rapidly, giving them a free hand to purchase newspapers in the power regions, and at almost any price that might be asked. Still other power groups are testified to have tried to buy between fifty and sixty other newspapers. The Editor & Publisher, a trade weekly devoted to newspaper work, is printing the testimony taken at Washington. It fills most of its columns in issue after issue, and it makes melancholy reading. It is good to know that many newspapers have refused to listen to the power trust proposals, even when the bait has been as high as \$20,000,000, which was offered for one Boston paper. The public will be justified, however, in the light of such revelations, in scrutinizing with extreme care the actual ownership of that portion of the press on which it relies for news.

The Pledge Comes Back

ATTENTION has already been drawn in these pages to the pledge-signing campaigns being conducted in various parts of the country in response to President Hoover's appeal for law observance. No more aggressive or sensible use of this method of building public morale has come to view than that employed by the Young People's Civic council of Chicago. This body, recently organized among the young people's societies of Chicago churches, has as its chairman Mr. S. J. Duncan-Clark, the chief of the editorial page of the Chicago Evening Post. Its director is Mrs. Mabel P. Simpson. It is conducting a campaign to secure 100,000 signatures before July 4 to the following pledge:

Believing with the President that "the duty of citizens to support the law is co-equal with the duty of their government to enforce it," I solemnly covenant to obey the laws of my country as far as they are known to me, without reservation and without exception. In making this pledge, however, I am not surrendering my right to protest against such laws as I may disapprove, or to seek their amendment or repeal by constitutional means.

Signatures are coming in large numbers. The first approach of the council to the public officers of Illinois has secured a list of pledges that begins with the name of Senator Charles S. Deneen and contains scores of state, county and city officials, together with members of the various branches of the judiciary. The clerk of Cook county's superior court, Mr. M. S. Szymczak, is carrying the campaign for signatures

among the young people in the Polish Catholic churches and among aliens recently naturalized. Because it is so solidly based on the best interpretation of patriotism, and so relevant to the issues of good citizenship confronting the nation, this pledge should be used nationally. Communities in which other forms are now in use will do well to consider putting them aside in favor of this simple and unassailable commitment.

The State's Responsibility to The Man Out of Work

BY THE time this issue of The Christian Century reaches our readers, the British election will have been decided. Prophecy as to the outcome of a three-cornered fight, especially when the electorate contains eight million women casting their first ballots, is hazardous. The most likely result would appear to be the return of the tories at the head of the poll, but with a greatly diminished strength; labor, strengthened, in second place; and the liberals, rejuvenated by Lloyd George's employment scheme, greatly strengthened and holding the balance of power between the other two parties. If this should be the case, one of two things will happen. Either the liberals will make a working agreement with one of the other parties and form a coalition government, or the tories will attempt to govern, knowing that the parliament can not long survive. The most interesting thing about the British election has been the way in which Mr. Lloyd George has managed to swing it almost entirely to the consideration of the liberal plan for dealing with unemployment. This plan is really not Mr. Lloyd George's at all, but the product of a commission of liberal economists and students of labor problems, headed by that great Quaker industrialist, Mr. B. Seebohm Rowntree. Whether the plan is accepted as practical, as Mr. J. M. Keynes accepts it, or rejected as a vote-catching trick, as the conservatives label it, it has provided the most objective issue of the British campaign. Its significance—aside from its similarity to the program of slack-time public work advocated by Mr. Hoover a few months ago—lies in its frank acceptance of the government's responsibility to provide work for the man who has no work. Unemployment insurance—the dole—is not enough. In this campaign, Britain has voted as to whether it is the government's task to provide every worker with a job. Thus does the economic interpretation of politics proceed apace.

Has Feng Definitely Broken With Nanking?

ON page 6, in a five-line Associated press dispatch near the bottom of an inside column, the New York Times on May 25 gave this information: "The nationalist government in Nanking has ordered the arrest of Marshal Feng Yü-hsiang, formerly known as the Christian general, as a rebel." That was all.

Yet it is possible that this dispatch portends the strongest attack yet made on the stability of the Nanking administration of China. The censorship operating in Nanking makes it advisable to read all dispatches from that center, or from any part of China, with extreme caution. Whatever is really happening inside the nationalist movement in China, it is safe to assume that the western world knows only a small fraction of the facts. But when the censorship relaxes to allow a dispatch of this sort to slip through, the outlook must be considered extremely grave. If Nanking is ready openly to order the arrest of Marshal Feng, then Marshal Feng must have given unmistakable evidences of his intention to attack Nanking. And if Marshal Feng attacks Nanking, it is questionable whether the loose-jointed government there can withstand his onslaught. Debate continues as to Marshal Feng's religious affiliations. Whatever they may be, he seems to have the Cromwellian complex in full measure. He is suspicious of parliaments, commissions, or party organizations of any kind. He sincerely believes that China's direct road to stability and power is under the rule of a dictator. And he regards himself as ordained of heaven to be that dictator. Holding these views, it has been practically certain from the beginning that there must come a break between Nanking and Feng. This break may have come quickly. It may precipitate China into the bloodiest fighting of her revolutionary period.

A Further Study in Newspaper Practice

ON MAY 22 the leading editorial appearing in the Chicago Tribune was entitled, "Christian Century?" The editorial is to be regarded as the reply of the Tribune to the article by Mr. Hutchinson, "The Aurora Killing: A Study in Newspaper Practice," which appeared in *The Christian Century* for May 15. For the convenience of our readers, and in order to place before the public outside the Chicago zone a fair example of the sort of journalism characteristic of the Tribune when any subject touching prohibition is under consideration, the Tribune's editorial is reproduced in full on page 756 of the present issue.

In considering this further example of newspaper practice, *The Christian Century* feels itself under obligation to acknowledge the directness with which the Tribune has accepted the issue raised by Mr. Hutchinson's article. There is no attempt to evade the primary responsibility which the article laid at the Tribune's door. Neither is there any attempt to deny that the essential facts in that article were as the author stated them. The article, it is to be borne in mind, was not written in an effort to settle all the legal issues of the DeKing case. It was, as its title

indicated, "A Study in Newspaper Practice,"—a study of the way in which the Tribune, in company with other Chicago newspapers, treated the DeKing case. The Tribune's editorial enters no exceptions to the account of its previous practice given in the Hutchinson article.

Indeed, the Tribune goes farther. It tenders the article in *The Christian Century* the extraordinary compliment of presuming that it must have been compiled from the official records of the Kane county grand jury. As a testimony to the extent to which the article managed to include the relevant facts concerning the DeKing case, this presumption by the Tribune is immensely flattering to Mr. Hutchinson, even though it is entirely mistaken. Mr. Hutchinson had no access to the records of the grand jury. Much of the significance of his article lay in the fact that it made use of materials which were easily available to any paper, but which the Tribune never used.

A reading of the Tribune's editorial offers further, and astonishing, proof of the extent to which the journalistic practice of that paper is controlled by its hatred of prohibition. It is, perhaps, arguable that a newspaper, when reporting events in which there are conflicting testimonies by participants, cannot be expected to report with accuracy or even with completeness. But in writing its editorial of May 22 the Tribune had before it a black-and-white document. It attempted, in five long paragraphs, to summarize the contents of that document. Yet it requires only a simple comparison of that document and the alleged summary to reveal that it distorted, it suppressed, and it gave an emotional twist to the whole which amounted to plan misrepresentation.

A few examples will suffice to make this clear. We take it that the entire section, reading from the words printed in italics (the italics were the Tribune's) to the sentence, "Here we are disposed to rest our case," is designed to be accepted by the reader as a summary of Mr. Hutchinson's article. The sentences in brackets are, of course, the Tribune's own comments. If this interpretation is correct, it will be seen that:

(1) The article is credited with accepting the fraudulent character of the warrant held by the deputy sheriffs on the night of the raid. On the contrary, the article spoke of it as "a regularly drawn warrant," relying in this on the opinion which the special representative of the attorney general of Illinois, Mr. Charles W. Hadley, was reported to have given at the time of the coroner's inquest.

(2) Mr. Hutchinson is said to have claimed that DeKing was a notorious character. Mr. Hutchinson made no such claim; he merely recorded DeKing's record of convictions in the federal and county courts, and the arrest and fining of Stafford for bootlegging in the gas station on the DeKing property. These are not matters of personal opinion; they are of public record.

(3) The article is said to give the picture of a "thoroughly congenial" party between DeKing and

Hanson. The article's exact description of the "party" read:

After some parley, during which Hanson and Peter DeKing managed to convince Joseph DeKing that they meant him no harm, they were admitted. . . . There were at least three guns visible—the two DeKing had shot at the first visit of the deputies, and an automatic revolver which disappeared during the subsequent confusion and has never been located. Hanson sat at the table with the DeKings, drinking some wine which they offered in an attempt to convince them of his friendship, while at the same time attempting to persuade Joseph DeKing to submit to arrest.

"The party was thoroughly congenial," is the way in which the Tribune attempts to summarize the facts presented in this passage.

(4) Mr. Hutchinson is also made responsible for the opinion that Mrs. DeKing reached for her husband's gun. Our readers will remember that the statement was made, not on the author's responsibility, but on that of a transcript of the actual testimony of the DeKing boy as given at the hearing held on the night of the tragedy. The doctor's testimony, which the Tribune enters in rebuttal, as given in the article was "that she must have been either standing or stooping." This the doctor is reported to have denied at the hearing before the legislative committee, saying that Mrs. DeKing must have been standing. This was the testimony of Deputy Smith at the time of the first hearing; it was Gerald DeKing who said his mother was stooping. But the point of main interest is that nobody—the Tribune included—now tries to say that Mrs. DeKing, when shot, was seated at the telephone.

Here are four examples of plain distortion in five paragraphs. Suppression is equally clear. The Tribune's editorial purports to summarize "the facts as developed by Mr. Hutchinson." As our readers will remember, the article, primarily concerned with newspaper practice, presented only a brief statement of such facts as it believed to be "established beyond reasonable doubt." Those facts were put in this form:

. . . on the night of March 25, the deputies—

Tried to execute a regularly drawn warrant on Joseph DeKing;

Were threatened with death by him;

Were driven off with firearms;

Were shown that his firearms were in working order by seeing them fired;

Returned to complete their duty in the face of DeKing's threat;

Tried to overcome DeKing's resistance, and did, without resort to shooting;

Shot when one of their number considered his life in peril.

The Tribune does not attempt to deny these facts. It is content to haggle over the condition of the warrant and as to whether DeKing shot from the stairs or from the kitchen. But this actual and succinct summary of the situation, as the author of the article believed it to have been, is not mentioned. It could not be, unless the Tribune was in a position to refute it—not, that is, and appear in the same editorial

with the account of the tragedy which the Tribune wished to repeat.

We call attention also to the emotional twist which is given the whole account of Mr. Hutchinson's article. He is represented as a writer who uses "weasel words." The deputy sheriffs are spoken of as a "dry mob." The use of a tear bomb is described as giving a "coup de grace." This same emotional complex carries over into the rest of the editorial, where the deputies are referred to variously as "a gang of bullies," an "undisciplined mob of raiders," "Turkish plunderers," and so on. If the Tribune wishes to give its own opinions that sort of coloration, that is its own business. But to use such terms when purporting to report another, and a studiously restrained, document, is simply to give evidence of its inability to control its own emotional obsession.

So much for the editorial's purported summary of the article in *The Christian Century*. As for the charges which are made against our editorial policy in publishing such an article, it is difficult to know with how much seriousness to treat them. The Tribune charges that this study of newspaper practice was made in order to give *The Christian Century* a chance to condone a murder, and that it took the form it did as a trick to allow us to escape responsibility for praising that murder. In publishing such an article, *The Christian Century* is accused of having established a standard of hate and of having introduced a crusade of murder. Moreover, it is prophesied that the direct result of our placing such an article before our readers will be to inspire more murders.

Is this rational or responsible journalism? Consider: A group of regularly constituted law officers attempt to carry out orders that come to them in a regular way. They give every evidence of wishing to perform their duty without resort to arms. They are resisted; opposed with firearms, which are discharged. At this point, says the Tribune, they should have withdrawn pending further instructions from the state's attorney. It is pertinent to ask what would become of police service if it were conducted on that basis. But the fact was that the deputies, believing it their duty to arrest, persisted. They believed that they took their lives in their hands by so doing. But they finally subdued their man without firing a shot. A melee ensued, in the course of which one of the deputies, convinced that his life was in danger, shot. The shot killed a woman. The *Christian Century* has no words in which adequately to express its horror at such a tragedy. Neither have we words with which to express our indignation that the Tribune should dare to call our emotion a sham. We must take our reassurance from the conviction that these wild words accusing us of "praising directly the wanton slaying of a mother" will be enough in themselves to cost the paper employing them the confidence of reasonable men.

In publishing Mr. Hutchinson's article, neither our

own views nor those of Mr. Hutchinson on the question of the violent taking of human life were introduced. Our views differ, no doubt, from the Tribune's on this ethical question. But Mr. Hutchinson's article was an objective study of a situation of fact and of law. He appealed to no higher law than that which the Tribune itself recognizes, namely, that it is an officer's duty to obey the law even at the risk of his life, but if in the discharge of his duty his life is threatened he has the right to defend himself. There are those who disclaim this right. If the Tribune stands with Tolstoi and Gandhi, and with Jesus Christ, on this ethical point, it will be news of the first magnitude.

The Tribune's editorial, in its ferocity, follows exactly the course which a portion of the powerful wet press is always ready to follow to intimidate the dry newspapers. Mr. Hutchinson's article, it happens, pointed out this very intimidation as it operated in this instance. He wrote of "the extent to which the dry evening newspapers of Chicago felt themselves at the mercy of the wet newspapers in which the original reports of the case had appeared. Those reports had seized upon the shooting of a mother as their emotional basis. According to them, it was not the wife of a man who was resisting arrest by force of arms, and who was herself reaching for a weapon, who had been killed; it was a mother. With this idea once established, no evening newspaper could have supported the deputies without laying itself open to the charge of condoning the murder of a mother." The Christian Century knew perfectly well that, by printing Mr. Hutchinson's article, it would probably evoke the same charge. It has done so, in almost precisely the language foreshadowed. But The Christian Century can afford to stand such an attack, because its readers are capable of passing on its merits. A daily newspaper, dependent for its life on the hurried, unthinking man-on-the-street, naturally hesitates to put itself in a position to be howled down by its competitors as a condoner of mother-murder. Rather than face the ferocity of such an attack, it is almost sure to go along with the more powerful papers.

As to the ultimate effect of Mr. Hutchinson's article, the Tribune's charge that it will lead to other killings hardly deserves answer. But the Tribune should be aware, if it is not, that the course which it persistently follows, no less in its news columns than on its editorial page, of minimizing the patriotism, courage and public worth of the officers who, frequently taking their lives in their hands, attempt to do their duty, and of investing with romantic heroism and indeed with the spirit of public service those who defy and attempt to defeat them, does have a relation to the problem of growing lawlessness which has disturbed thousands of American minds. The Christian Century printed Mr. Hutchinson's article because it believes that the press had, in this instance, a responsibility to the public to give prominence to the

story of the officers of the law, and to give some appreciative recognition of their courage in persisting in their duty in the face of grave danger. The Tribune published its news reports, and this editorial, on the assumption that the course followed by DeKing was justified. As between the two types of journalism we ask this question: Which is the more likely to incite further tragedy?

We will not, however, allow our indignation to obscure the clear moral advantage which has obviously been gained by the printing of Mr. Hutchinson's article and by the Tribune's frenzied attempt at reply. The main contentions of that article, "The Aurora Killing: A Study in Newspaper Practice," have not even been called in question, let alone overthrown. If this editorial represents all that the Tribune, with its immense resources of editorial cleverness, is able to say, then it is clear that there *was* available at Aurora, as Mr. Hutchinson contended, another group of facts concerning the DeKing case altogether different from those which obtained prominence in the metropolitan press. With this admitted, we feel impelled to repeat the two questions with which Mr. Hutchinson closed his story.

What has the intelligent newspaper-reading public to say as to the character of a journalism that is responsible for such a newspaper picture as was given of this tragedy?

And what does this example of journalism suggest as to the credibility of the wet press when dealing with any event in which the operation of a law it is bound to discredit is involved?

Presbyterianism Recovers Its Voice

TOO MUCH significance should not be read into the action of the Presbyterian general assembly at St. Paul on the question of union with other denominations. The press of the country caught hold of the fact that a resolution was unanimously passed authorizing the continuance of certain negotiations now in progress and featured it as something more decisive than it was. The negotiations involve the Protestant Episcopal church, the two Methodist churches, North and South, and the two Presbyterian churches, North and South. No commitments were made; only an expression of willingness to explore the possibilities of union was given, and the commission previously appointed for that purpose was continued.

But with this word of caution it will be hardly possible to exaggerate the importance of the Presbyterian attitude as revealed not alone by this formal action but by numerous speeches made at the general assembly. It was evident that the temper of the assembly was almost unanimous for vigorous and speedy action. A commissioner from California won

great applause when he exhorted the negotiating committee to "step on the gas." Moderator McAfee said that in passing the resolution of instruction to continue the negotiations the assembly was "making history." At a later time in the sessions he declared that the Presbyterian church "is out for all kinds of union with all followers of Christ." These utterances and others like them were received with enthusiasm and with no offsetting opposition.

The significance of it all is profound. It registers the dawn of a new day within Presbyterianism itself. For a decade the Presbyterian church has faced the threat of division in its own ranks. Perhaps more than any other denomination it suffered from the ravages of fundamentalism. But today the denomination has so far recovered from the fear of schism in its own body that it dares to speak out again on the duty of uniting the whole body of Christ.

As a militant crusade the fundamentalist movement began in the Presbyterian church, although the name by which the movement came to be known is of Baptist origin. It was with the emergence of William Jennings Bryan, Presbyterian elder, as a religious leader, that fundamentalism had its beginning. With his political ambitions exhausted, Mr. Bryan stood forth at the close of the war as the champion of the thesis that it was "German rationalism" that caused the war, and that German theology and science had become entrenched in the colleges and seminaries and pulpits of the United States. He came upon the field at a moment when the religious forces of the country were in a state of emotional confusion, and put his great eloquence, his tireless energy, and the prestige of his political leadership at the head of the conservative forces of organized religion. Around his banner they rallied with the definite and avowed purpose of capturing every organized expression of religion, turning out every liberal, and manning every agency of the church with conservative administrators. Fundamentalism as a theological point of view did not, of course, originate with Mr. Bryan, but fundamentalism as a party movement giving battle to modernism in the church's judicatories and missionary agencies did originate with him. The fact that in no other country, in Great Britain especially, did the phenomenon of militant conservatism appear is due to the accident of history that there was only one William Jennings Bryan and he was an American.

Naturally, Mr. Bryan's own church became the central battlefield of the struggle that ensued. The whole denomination was wrenched by the conflict. This was not alone due to Mr. Bryan's presence in the highest councils of his communion, but to the fact that the Presbyterian church is the most closely organized of the major Protestant denominations, together with the fact that its organization rests upon a more definite creedal basis than any other. The Presbyterian system is the most organic, and therefore the most democratic, system in American Prot-

estantism. It tends to move as a whole. Whatever affects the body in one part is felt in every other part. Thus the whole body became involved in the fundamentalist controversy, and the unity of the church was endangered.

For nearly half of the decade the denomination hovered on the brink of what seemed an inevitable split. During the past three years that danger has steadily subsided. The more sane and tolerant, not to say liberal or modernist, forces within the church have been given authority and leadership. Mr. Bryan passed away. The prestige of his most conspicuous satellites steadily waned, until at St. Paul one of the most catholic-minded scholars of the denomination was elected moderator by an overwhelming majority, against a candidate whose sponsors commended him to the assembly as an opponent of the higher criticism.

It is plain that Presbyterianism has emerged from the throes of the fundamentalist controversy. And nothing signalizes this emergence so clearly as the fact that the church has found again its voice with respect to Christian unity. This voice has been silent for a decade. How could a church engaged in the supreme attempt to keep its own unity in the bond of peace, utter any word of testimony on the union of all Christ's followers? But now the Presbyterian denomination, having so clearly passed the crisis, and become conscious again of its own organic unity, takes the first occasion to unfurl the banner of a united Protestantism.

The note sounded at St. Paul was no new note in American Presbyterianism. On the contrary, it was the expression of an ideal with which that denomination has long been familiar, and in whose advocacy it was formerly a leader. It is safe to say that, prior to the threat of internal division through the fundamentalist controversy, the Presbyterian church had gone further in making constructive and sincere overtures to its neighbors looking toward the unity of the church than any other American communion. Its cooperative spirit in every kind of united effort—in evangelism, in missions, in social service, in church federation, in the Interchurch World movement—had always been of the most generous and dependable character.

It seemed that the Presbyterian church had less philistinism to contend with in its own ranks than most other denominations. The denomination as a whole could be counted upon to take part in every reasonable and hopeful common enterprise of Christian brotherhood, without having to reckon with a dragging and captious minority within its own ranks. So, at any rate, it has always seemed to outsiders. When, therefore, the general assembly of 1918 at Columbus, O., flung out an inspiring call for the organic union of the Protestant churches of America, and made it clear that the Presbyterian church desired to sink its sectarian identity in the whole body of Christ's followers, the surprise and incredulity

with which the proposal was received were far less than would have been felt had any other major denomination offered it. The organic conception of the church is of the genius of Presbyterianism. And the logic of its own genius, together with the fact that it is not obsessed with the illusion that it possesses some incomparable divine treasure which other followers of Christ lack and must accept before union is possible, fits it in a peculiar fashion for leadership in the cause of unity.

This leadership it definitely assumed in 1918. But the movement which it launched came to naught. It failed with the breaking down of the war pressure under which it no doubt was partially inspired. With the war ended, and the centripetal affinities of war-time morale relaxed, the sectarian spirit again took possession of American church organizations. This spirit caused the tragic debacle of the Interchurch world movement, which likewise had been conceived in the atmosphere of war-time unity, and which failed to take account of the reverse psychology which was bound to set in after the artificial pressure of the war was removed.

Came then the fundamentalist controversy which compelled every denomination to watch its p's and q's with sensitive and cautious anxiety. But now with fundamentalism gasping its last breath in the Baptist and Disciples denominations, and well overcome in Presbyterianism, the time is ripe for fraternal overtures and bold action looking toward the realization of the organic unity of our sadly divided Protestantism. Such communions as Methodists, Congregationalists and Episcopalians who suffered less than their neighbors from the fundamentalist obsession are already taking advance steps toward this goal. With the Presbyterian church again accepting its natural leadership in the movement, we have every right to believe that the cycle of post-war sectarianism has spent itself and that a new dispensation is at hand.

The Sensitive Mummy

A Parable of Safed the Sage

I VISITED the Land of Egypt. And I found in Cairo the vast Museum where are exhibited many Instructive and Interesting Objects of Antiquity. And I said, After we shall have given the Ground Floor the Once-over, I desire to go Up-stairs that I may pay my respects again to my old friend Rameses the Second. It was the custom of my friend Moses to call upon this gentleman, and I have several times followed his example, and would fain do it again. He abideth with other members of the Ancient Royal Family in the Second Flat back.

But when I came unto the place, behold Rameses had moved. His mummy was not among those present; neither yet was that of the other monarchs of the Eighteenth and Nineteenth Dynasties. They had been removed, all save some few.

And I inquired, and this was I told, that it was deemed Unsuitable that Egypt should display the Mummies of her Dead Monarchs to the Curious gaze of the Common Sort of folk and that sometimes there had been Mirthful remarks on the part of Tourists. Wherefore the Royal Mummies had been withdrawn from Publick Exhibition.

And I stood in Room G upon the Second Floor where the body of Rameses had laid, and I said, Oh, Pharaoh, thou much-photographed man, thou wert not sensitive about thine appearance while thou wast alive; hast thou become sensitive so long after thou art dead? Hast thou risen out of thy Mummy-case to stand before this Mocking Generation to say, Let my people go?

And I walked through it may have been Four Acres of Exhibits that had come from the Tut-ankhamen. And every one spake of him, and of his Gold Crown and his Gold Coffin. And no one seemed to notice that Rameses the Great had departed.

And I said, Rameses, old friend, thou mayest be as sensitive as thou likest about the remarks that were made above thy Mummy, but thou hast far greater reason to be sensitive about the fact that when thou has taken thy departure from this Museum, no one doth miss thee but me.

And I walked abroad, and the present King of Egypt drove by in his Automobile, and I beheld him, even Abbas the Second Hilmi. And I said, He looketh like a King, but he, too, shall pass and all Kings. And who shall miss them or any of us?

Resurrection

OUTSIDE my window, in the wind driven cold
There is a grave, there, where under sunny skies
The zinnias flamed with scarlet, rose and gold;
There Beauty lies buried and the winter snows
Have heaped a mound
To mark the place wherein she lies;
The iron winds are a clanging sound
Out of a bitter sky
Regretting that loveliness can die.

How can the heart bear
This relinquishment? Ah, the heart knows
That Beauty is not dead but sleeping;
The silver horns of Spring
Upon the windy hills will bring
Her a summons from amethystine dawns;
The rain's low sweet carillons
Will find her awakening ear;
The sun's warm fingers, thrusting
Through the dank sod
Will set her pulses thrilling, and God
Himself will go down the dark stair
To lift her from the hindering mold
And I will see her there
Among the zinnias in scarlet, rose and gold.

EVA MOAD TURNER.

Germany's Crisis Theologians

By Julius Seelye Bixler

WHAT European religious movement has aroused more interest in America than the so-called "theology of crisis"? And whom would an American traveling in Europe find it more interesting to meet than the leaders of this movement? Recently I have had the good fortune to visit four of them—Barth, Thurneysen, Gogarten, and Brunner. Barth I found at his home in Münster, a charming Westphalian town which, with its university, rathaus, and churches, including the one where the Anabaptists met a martyr's end, deserves a more important place than the guide books give it.

Luckily, Barth was having a group of thirty or forty students at his house for a conference the evening I was there. One could hardly have had a better opportunity to watch him at work. From the way he conducted himself during the evening it was not difficult to see why he is considered the leader of the movement. He is a most vigorous and energetic personality, the type which we call "dynamic," exceedingly intent upon the matter in hand, ready to listen, yet quick to emphasize his own point, winning the interest of others because of his own confidence in the power of his ideas, not at all a domineering mind, but certainly a dominant one.

Barth in Action

The students, an advanced class in theology, were a fine group to see and hear, mature in their thinking and critical, impressed by the worth of Barth's ideas yet never cowed by his masterfulness in debate. Barth appeared to know their individual traits as well as their names. He singled out special ones for questions, listened attentively to their replies, but never left them in the dark as to his own point of view. The students, I was sure, were not always convinced, but they recognized the advantage of having in each case a decisive statement of the issues on which to base their own further reflection.

Thurneysen, a pastor in Basel and collaborator with Barth in much of his work, happened to be in Barth's home that same evening. As a visitor he was naturally not so active in the discussion as his host, but at times he took part to help clear up some point where his own special knowledge could offer a particular contribution. He gave the same impression of intense earnestness and seriousness of purpose as did Barth, but is clearly a less volatile personality. His inclination is to be reserved and to allow others to take the lead in a discussion, while Barth is quick to speak his own opinion on any subject that comes up. Thurneysen keeps himself in the background, while Barth, I am sure, would soon be in the center of any group he happened to join.

Barth is obviously an excellent teacher. It is not surprising that his students are enthusiastic about

him and very loyal to him personally, even when they dissent from his conclusions. I was especially interested to find that they regard as most valuable his course in ethics. Barth has been criticized, and not without cause, for knocking the props out from under philosophical ethics and for urging a set of beliefs which make any reasoned ethics impossible. Yet here is more evidence of the fundamental interest in human conduct and its problems which lies back of all his theology. Much in his theory can be taken as pointing to the insignificance of man and his moral strivings beside the majesty of God. Yet Barth can certainly never be accused of being personally indifferent to social problems. And, through even the most contemptuous rejection in his books of all moral standards which are found upon a merely human plane, one can feel his own intense longing for that which must be more than human if it is to satisfy humanity's highest ethical requirement.

Gogarten I heard lecture in Jena a few days later. In contrast to Barth, and in contrast also to the dogmatic tone of his own writings, he seemed hesitant, a bit rambling, and even a little unclear in his own mind as to the content of his message. Gogarten preaches on Sundays in a small village outside the city and lectures at Jena university during the week. The lecture which I heard concluded the semester's work. Its main idea was that the modern interest in good works as a kind of religious activity is evidence only of the devil's constant wakefulness. The Roman Catholic church recognized some centuries ago, the speaker said, that good works were not the essential thing in religion, and elevated to supreme importance the supernatural element in the mass. Protestantism has this lesson still to learn.

Insensitive America

A week or two later I talked with Brunner in Zürich. He is much interested in America, enjoyed his lecture tour there last summer and fall, and hopes soon to return again. He admitted, however, that he had found a certain deafness in some quarters to what he considers the central point in his message. He attributes it in part to America's freedom from old-world traditions, which, in addition to a freshness of point of view, brings a certain insensitiveness. America now has the kind of optimism which Europe had a century and a half ago. It is not merely the war that has made Europeans pessimistic regarding human nature and doubtful as to the progress of mankind onward and upward forever. A growing distrust of that part of the evolutionary theory which predicts new spiritual worlds for man to conquer was evident in Europe, he claims, some years before the war. It came to Europe first because of the nearness of the European mind to tendencies and movements

in history. America as a new country lacks this feeling for history and so can hardly be expected to grasp the inner significance of certain trends in European thought.

After the kindness which these men all showed me it seems like treachery to turn around and say that their theology left me completely unconvinced. Yet such is the case. The men themselves seem to me to be far superior to the beliefs they hold. I am reminded of a comment on American philosophers made by an observer of American life, who said that the more agreeable the men, seemingly the worse was their philosophy. Of these theologians the same is true, and that it is true is nothing less than a tragedy. We in America have thought that out of the suffering of the war and even out of its colossal insanity, there might come to prophetic souls in Europe a new and compelling religious vision. Now comes the most important religious movement, in the extent of the interest it has aroused, which Europe has produced since 1918. And what does it offer us? A return to Calvinism! A return to a theocentrism of a sort most foreign to our ways of thinking. A return to an emphasis on eschatology, to a belief in an infinite chasm between God and man, to the idea of humanity tainted by sin, to predestination, special revelation, an angry God, and a whole array of conceptions from which theology and the philosophy of religion have freed themselves in recent years only by great toil and suffering.

Religious Hunger

Surely no greater evidence could be wished of the fact that religious hunger, today as ever, lies deep in the life of humanity, than its willingness to grasp at these ideas which arose out of a completely different intellectual climate as means of expression for its present yearning. Barth and his associates have felt this hunger within themselves and in their generation. It has been so strong that it has brushed aside as useless the satisfactions offered by the cultural developments of recent years. This is perhaps not surprising, but it is very regrettable. For it has involved a break with much that the reason and conscience of the last centuries have worked out, not in pride, as these men claim, but in humility before objective truth.

The recklessness which has characterized their method appears in many places. Continental critics of Barth's work have not been slow to point out his proneness to read his own ideas into historical situations. One feels it also in the frequent and too easy references to a "new category" or "new dimension" of thought or experience, and in the defense of the conception of revelation, especially in the confident assertions as to what must or must not be true of the righteous Judge of all the earth. I felt it especially, also, when one of these men told me that the new physics supported his theology. The one thing that we know about the new physics is that so far it cannot be used to support any theology or philosophy what-

soever. It can as easily be made to point to a universe governed by chance as to one governed by a God of anger, or justice, or love. To attempt to use it, at this stage, in the defense of the conception of revelation is to furnish an example of that "debauched thinking" against which a prominent physicist has recently carefully warned us.

Is It Toward Reality?

A certain inexactness has even spread to American reviews of their books. We hear from them that Barth has brought us once more face to face with reality itself. It is true, of course, that some of the passages in Barth's writings are brilliant and that in places his insight is profound. But it is difficult to see how his main emphasis has brought us even in the general direction of reality. To deny the existence of truth and value in human life, except as it is touched by the supernatural, has a strangely unreal sound. The conceptions with which the modern mind works are probably defective, and its conclusions are certainly not infallible, but the presumption surely is that they are better and nearer to "reality" than the conceptions and conclusions which have been supplanted, not because the latter were older, but because they were based on less adequate data.

The criticisms which may be made of this "theology of dialectic" as Barth is inclined to call it, or "theology of crisis" as Brunner prefers, in order that there may be no suggestion of Hegelianism, are many and seem to me to be serious. There is space here to hint at only a few of them. Most of them go back to the refusal of these men to allow the reason and conscience of humanity to serve as guides to the highest attainable truth. One may be profoundly discouraged by what humanity has failed to do, but the fact remains that it is human nature with which we have to deal, and that in theology and religion, as much as elsewhere, human ways of knowing and achieving value are the only means at our command. Religion is surely different from philosophy or from ethics. Yet theology, its translation into intellectual terms, occupies no separate compartment, but is subject to the laws which govern all thought.

Barthian Inconsistency

One can sympathize completely with Barth's feeling that a world which permits war and the abuses of capitalism is a thoroughly bad world. But this does not mean that we must take refuge in a God who is entirely different from all that this world contains. We cannot blame the war on any one thing, even on "human nature" itself. The protest against war is also a part of human nature. We need not share the confidence of the enlightenment in the conquering ability of human reason in order to be able to see that there is only one road to truth, and that is through honesty, consistency, and objectivity of judgments, whether we call these qualities "human" or "higher-than-human." Humanity must begin with

itself, with its own experiences and standards and aspirations, if it is to find a belief in God which will bring out its own highest capacities. The crisis theologians have implicitly recognized this in starting with human need. But in denying its final pertinence while they have themselves taken it into account, and in rejecting human standards of ethics while they have implicitly tried to meet them, and human logic while they have themselves used it, they have become involved in a fundamental inconsistency.

Human nature is bad enough. Let us not make it worse by shutting our eyes to the possibilities for good that it has and pinning our faith to an angry God whose existence is, both philosophically and psychologically, of doubtful value. In their claim that the solution of problems like that of the existence of God is active and practical rather than theoretical, these men suggest the argument of Pascal that humanity is embarked upon the voyage of life, that the issue of belief is not an open one, and that man should therefore throw himself upon the mercy of God. But Renouvier, in a later comment, pointed out that the two alternatives were not the Catholic church on the one hand and outer darkness on the other. Many grades of possibility lie in between. Like Pascal, these theologians are too fond of the decisiveness of an "either-or" situation. But religion is not, as they would have it, so much a matter of clear alternatives, complete breaks in nature, infinite chasms, sharp contrasts, paradoxes, and crises, as it is a realm in which the shadings and gradations are exceedingly fine, and the colors delicate rather than lurid.

The Optimism of Faith

The claim is often made that this theology has freed us from an easy-going and superficial optimism. But surely no religious optimism that deserves the name is either superficial or easy. Religion is a revolt against the tragic present, and the devotion of energy to the task of making a less tragic future. Optimism cannot be religious if it refuses to look below the surface. Religious optimism is the optimism of the faith that says that the frustrations of this life cannot and shall not have the last word. The "moral optimism" which is described by Macintosh in "The Reasonableness of Christianity" is surely religious, just as surely far from being superficial or easy, yet at the opposite pole from Barth's view.

The intellectual intolerance shown by these men in controversy gives, also, the impression of inner weakness rather than strength. Intolerance is, of course, not always a fault. The prophets of old had it and we honor them for it. Yet a man must be surely a prophet before his intolerance can be a virtue. The record of the Old Testament is illuminating on this point. The belief in supernatural revelation for its own sake, which was held by the earlier frenzied bands, became in the later leaders an emphasis on the universal rational and ethical values which are the

common property of humanity. The crisis theologians share the ethical sensitiveness of the greater prophets, they profess also to have rational support for their doctrine. But it is difficult to see why their theory does not point straight back to the idea of inspiration independent of all human standards.

Transcendence and Immanence

If one is to get the most out of any religious writer one must, it is true, accept the insights he offers and not demand too much in the way of logical completeness. Religion will ever be, as William James has told us, "more a matter of passionate vision than of logic." But these men overshoot the mark. They claim to bring us back to original Christianity, but they do not preach a God who is primarily a God of love. They claim to represent a fulfillment of culture rather than a break with it, but actually they deny the final value of the ways to truth, goodness, and beauty which recent cultural history has worked out. They claim to accept the results of biblical criticism and to transfer religious discussion to the plane where the really important question is found—the question of God. But actually they plunge us back into the old controversies by their acceptance of parts of the Bible as inspired, and rejection of others. They claim to have found the ultimate standard for conduct, but by their assertion of its complete transcendence they leave us wondering whether ethics and religion can have any possible connection.

This conception of transcendence has always made trouble for religious thinkers unless it has been coupled with the conception of immanence. With a transcendent God there is always danger of aloofness, always the difficulty of showing how God can enter into human life. These theologians have tried to meet the difficulty with the conception of special revelation, yet even in their interpretation of it they have been forced to apply standards drawn from logic and morality, and so have robbed it of its completely transcendent quality. Most religious thinkers would agree with them that religion has in itself a quality of absoluteness. But they would go on to say that the idea of God's difference from man must be supplemented by that of his similarity, if religion is to have meaning for struggling human beings.

The crisis theology has shown power, but the power, so it seems to me, comes out of the religious situation itself, the situation in which man confronts the infinite mystery of the cosmos and tries to wrest meaning from it, rather than from the special turn which these men have given to the argument. Some theology of the future which can enlist energy, ability, and true religious zeal like that which this movement has aroused, and can at the same time avoid its ambiguities, should have a great message for mankind. But it must not start with a pessimistic view of human nature. Why, indeed, should we be pessimistic about human nature when it can produce personalities such as Barth and his associates?

JUNE SURVEY OF BOOKS

A Commentary on the Commentators

A NEW COMMENTARY ON HOLY SCRIPTURE, INCLUDING THE APOCRYPHA. Edited by Charles Gore. Macmillan, \$5.00.

THE average well-informed layman, and even the minister of the community set forth in "Middletown," might well be perplexed by this compendium of Anglo-catholic scholarship. We recently came across an editorial in the *Valve World*—purely a commercial paper—which expressed astonishment with the book by the question, "Are these learned scholars orthodox or heterodox?" Like Peake's commentary, it is written with the 'ordinary reader' in view, but we shall be surprised if a great many such will not be prompted to say: "Fundamentalists we know, and modernists we know, but who are these?" for, on this side of the water, the school of thought represented by Bishop Gore and his collaborators has been inconspicuous in recent controversy. Save for the humanists among the Unitarians, Protestantism here is divided into two main camps, and the issue is still, as Betts observes in "The Curriculum of Religious Education," between the literal and liberal interpretation of the Bible.

Only a cursory reading of this commentary is necessary to observe that all the leading results of critical scholarship, especially in the Old Testament, are not only conceded but avowed. The composite view of the Pentateuch; the legendary aspect of the early stories in Genesis; the non-Davidic authorship of the Psalter; the twofold form of the Saul and David narratives; the unhistorical nature of Esther; the late and composite structure of Ecclesiastes and Job; the mithraic nature of Jonah; the Maccabean date of Daniel; and the post-exilic dates of Deutero-Isaiah and Zechariah 9-14, are almost taken for granted. The very inclusion of the Apocrypha shows the editors are free from any anxiety to maintain a rigid view of what is canonical and uncanonical in scripture.

Even to those who, in the words of Dr. James Moffatt, adopt the "role of the theological Canute" and would restrict the flood of criticism within the bounds of the Old Testament, it is obviously a difficult task, and we find that the critical spirit invades the interpretation of the New Testament also. The miracle of the money in the fish's mouth is discarded as contrary to our Lord's self-imposed limitations. Mark is said to have erred in his double accounts of the miraculous feeding. The Magi story is reduced to a possible midrash, and, of some other elements in Matthew, we are warned that "here and there we are en route for the apocryphal gospels." While the Fourth Gospel is defended as the work of the apostle, it is allowed that certain passages "strike one with a sense of improbability," and the composite structure of the Apocalypse is granted.

To those who are accustomed to find such doctrines as the virgin birth, the bodily resurrection, the atonement and the church indissolubly associated with the theory of "verbal inspiration," it must come as a surprise to find these great tenets vigorously upheld by a modern school of devout scholars who both disclaim any such basis and handle freely the canonical scriptures. The explanation, of course, lies in the fact that to the Anglo-catholics, as to the Roman church, there is an extra-biblical guidance vouchsafed in an unbroken and apostolic tradition. Moreover, they have a distinctive advantage over the latter, inasmuch as they are not committed, as is Rome, to an infallible scripture which must be reconciled with tradition.

To review the history of biblical interpretation, the Kab-
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balistic, the traditional, the hierarchic, the allegorical, the dogmatic and the naturalistic, is illuminating. Some day we may have an interpretation of commentators themselves, for it would seem fairly demonstrable that we do not see first and then define; we define first and then see. What Lippmann calls "the repertory of stereotypes" would furnish the clue to the general point of view expressed by these Anglo-catholic writers, and the statement by Bishop Gore in the introductory essay, if it suffers little from diffidence, at least, yields us the *raison d'être* of the work. His words are: "In the providential purpose of God it seems to be given to the Anglican church in the western world to stand for the ancient rule of faith."

With the slogan, "The church to teach, the Bible to prove," a phrase made by Dr. Hook of Leeds, we understand the directing motive of these nearly 1600 pages. It explains the mystical interpretation of the Old Testament which sees in Exodus 19:6, a connection with the priesthood; the holy succession of the church from Matthew 16; the sevenfold sacramental system, maintained also by the Roman church; the principle of marriage as "monogamy for life," in spite of the exceptive clause in Matthew 19:9; the eucharist or sacrifice of the mass offered alike for the dead and for the living, and the insistence upon the virginal conception of our Lord, together with his bodily resurrection, on the ground that these are exempt from the rights of criticism.

It is doubtful whether this commentary will do much except fortify those who are already committed to the Anglo-catholic position. To such it will serve as a source book to find reasons for "the hope that is in them." To others it should prove how scholarly and sincere men, untrammelled by bibliolatry, and critical toward the supernatural, can yet maintain a double-entry system of ecclesiastical bookkeeping in the interest of "the faith once delivered to the saints."

W. P. LEMON.

The Negro as Economic Pawn

BLACK AMERICA. By Scott Nearing. *The Vanguard Press*, \$3.00.

THE recent flurry of interest in Negro life as revealed in fiction and poetry has undoubtedly stimulated fresh inquiries into the economic foundations of their status. True, there have been numerous sociological studies, but these have been, in large measure, prompted either by motives of benevolence or social criticism. The importance of Scott Nearing's "Black America" is not so much in the contribution of new information, as of a new point of view. The Negro population is regarded, not as dependent wards but as an exploited minority group. Professor Nearing's interest in the Negro element of the population is thus identical with the interest which he has expressed many times before in the disadvantaged classes of America. The difference between his approach and the handling of the same material by other students is one of political philosophy and program. The factual basis of the book, for the most part indisputable, under his hand takes the form of an indictment of a system of society. His facts can be trusted to carry their own dark accusation.

Exploitation of the blacks for profit began with slavery and although this was the business of the south, where it paid, the trade in slaves was as unabashedly supported by the capital of the north. When the system was no longer economically profitable, emancipation of the slaves made possible continued exploitation of their labor without the risks of ownership.

June 5

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Even with their nominal freedom they are not permitted to share the prosperity which they have helped to create. They own little land and capital, relatively, and are held within their limitations as the best means of maintaining their status as defenseless peasants. Social discriminations in education and housing, as well as work, follow naturally upon their status and are as inescapable as their badge of color which has been made to mark them as the lowest class of wage slaves. Social persecution takes an acute form in lynchings which not unfrequently are sport for the whites as well as punishment for the blacks. Their migration in mass from south to north following the war introduced a new era of industrialism for them but made no marked change in their status.

The book offers a review of the essential problems of Negro status and race relations, but, despite the careful avoidance of comment and political preaching, not enough is stated. Too few sources are relied upon for a review of such proportions and there persists the feeling that the effort has been to make a case rather than to analyze a situation. Inconclusiveness of some of the data may readily be traced to lack of studies in the fields in question, particularly housing and general living conditions. American readers will find of small informational value such statements as, "Negroes have their own churches," or "The south is a white man's country where Negroes work under white supervision."

Dr. Nearing displays his usual skill in the marshaling of his data, and the 159 illustrations carried in the volume are a totally new and valuable feature in books on this subject. There is, however, a persistent challenge both in the facts gathered and in the angle of presentation.

CHARLES S. JOHNSON.

The Case That Does Not Die

THIRTEEN DAYS. By Jeanette Marks. Albert and Charles Boni, \$2.

"THIRTEEN DAYS" is an intimate, detailed, first-hand description of the experiences of the Defense committee during the thirteen-day reprieve from August 10 to August 22 before the Sacco-Vanzetti execution. The author, sensitive to the momentous and dramatic elements of this case, stirred by its historical and political significance, portrays in artistic fashion the chief figures, the social cross currents and the intense emotionalism of this perplexed period in the summer of 1927.

Nothing is said of the events leading up to the imprisonment of Sacco and Vanzetti except that these men were interested at the time of their arrest in plans for a meeting to investigate the "highly curious death" of Salsedo, their friend, who "was found smashed to pieces on the pavement fourteen stories below the offices of the department of justice on Park Row," where he had been held incommunicado. For the most part the reader is assumed to be familiar with the social and legal complexities of the situation.

The author, with the perspective of a cultured American steeped in our own history and traditions, views this event not only by itself but in its social and historical setting. She then turns on various high lights of American political philosophy as expressed by idealistic reformers of yesterday and professed by us today. Thus we see revealed the glaring discrepancy between the ideal professed and the actuality. This discrepancy, which the sociologists have termed "social lag," the author has presented very effectively, indirectly by suggestion, directly by factual evidence.

Professor Marks gives the impression of being convinced in her own mind that, although these men were avowed an-

archists, they were not guilty of the crime for which they were executed. Nevertheless, she uses no harsh names and makes no rash incriminations. The tone is of sorrow and not of defiance or of despair. Being an idealist, she believes that truth will ultimately triumph although mankind often seems peculiarly helpless to accomplish its highest aims in the perplexing web of social life, the strands of which are so entangled with the outworn and obsolete. She says: "When those in control of government begin to use dead forms of past experience—say legal—because they are without sufficient force or sufficient idealism to create new forms of use to life as men must live it in the present, there follows injustice, tyranny and death."

In the second half of the book Professor Marks turns from description and introspective impression to analysis, and here the treatment becomes sweeping and masterful. "The future will see," she says, "that this case was a free-speech case." She believes there was in control a power which the Defense committee never saw and which never became definite. She adds: "And it was equally plain that, whatever this power was, it considered these executions politically, socially, morally desirable." One of the most discouraging aspects to the author was the apathy of those who were not interested in the case in one way or the other but were simply anxious that the thing should be over and that we should go back to "normalcy" and be comfortable, undisturbed by uncertainties. The main body of the book ends with the verses from a poem of Ralph Chaplin, the last of which is:

But rather mourn the apathetic throng—

The cowed and meek—

Who see the world's great anguish and its wrong
And dare not speak!

Not the least interesting portions of the book are the appendices. In appendix A is a brief account of "The Red Menace" and "The Blue Menace," the latter of which may be said to have its sources in a series of articles entitled "Enemies of the Republic," signed by Mr. Coolidge, in "The Delinquent" for June, 1921. In appendix B the author gives a very clever and amusing analysis of the data used by Frank A. Goodwin in his address recorded in the Boston Traveller for June 30, 1927. Appendix C gives the names of the first five hundred protestants who replied by wire or letter to letter or telegrams sent out by Paul U. Kellogg of the Survey, and the bibliographical note and index at the end completes the book.

When this post-war period and this particular trial are studied by the social historians of the future, this book will be valuable not only for the intimate detail and concrete data given by an eye-witness of the chief events during the thirteen day reprieve before the execution of Sacco and Vanzetti, but illuminating in showing how a large number of the intelligentsia viewed this case and how a contemporary analyzed her own epoch.

To the reviewer the problems so graphically discussed by Professor Marks suggest that one important factor making for a great deal of our confused legislation and misunderstanding, legal blunders and injustices, is brought about by the conditions arising from our very heterogeneous population. Immigration has made a sort of social stratification—only temporary, it is to be hoped—not because of innate inferiority or superiority of any one group but because of variations in the social pattern, cultural differences, not the least being the difference of language and political and historical backgrounds. These act as barriers and create the more easily distrust, misunderstanding and exploitation. They tend to heap up in crises, difficult to solve. The attempted cure is

often so severe as to endanger for a long time the health of the body politic. It is possible that in time we may become a more homogeneous people among whom the force of group passions and prejudices will be turned into more constructive channels. No real American reading this book, whatever his views concerning the case in question, can leave it without having his desire revitalized that we may make a more earnest and intellectual effort to attain the professed ideals of "The Republic."

ELSA P. KIMBALL.

Romantic Biographies

CAGLIOSTRO. By Johannes von Guenther. Translated from the German by Huntley Paterson. Harper & Brothers, \$3.50.

QUEEN CLEOPATRA. By Talbot Mundy. Bobbs, Merrill Company, \$2.50.

NEARLY EVERYONE, I suppose, knows the name of Cagliostro—as least I thought so until I asked a number of intelligent people and found that they had never heard of him—but few know more about him than that his name is a synonym for charlatanry, hocus-pocus and bogus black art practiced on a large and commercial scale. Partly authentic biography and partly fiction, supplementing but never contradicting the known facts, is Johannes von Guenther's "Cagliostro." This Sicilian fraud lived (1743-1795) early enough to take advantage of the last remnants of popular faith in alchemy—he duped Cardinal Rohan with his claim to transmute lead into gold—and late enough to capitalize the beginnings of hypnotism in support of his pretended supernatural powers. He was the Wandering Jew, Don Juan and Elmer Gantry of the eighteenth century. He played Mephistopheles to Cardinal Rohan's Faust, and witch doctor to the court of the Empress Catherine, and he got away with it for years in sophisticated Paris and St. Petersburg. And besides all that, he founded "Egyptian Masonry" and came within an inch, it seems, of being made grand master of the authentic order. The inquisition finally got him, not as an imposter but as a mason. His story is a gaudy tale illustrating Puck's *mot*, "What fools these mortals be." Not edifying, but immensely diverting and, in a curious way, instructive. Perhaps even edifying if one wants to point a moral from the dismal and disastrous end of a career marked by so much energy, ingenuity and even positive genius, but devoid of the least scintilla of morality. But the homily loses something of its force from the fact that the villain's genius seems to have been nothing more than a highly specialized talent for fantastic rascality, backed by the peculiar form of courage which led him to put into operation schemes which any completely sane person would have deemed utterly impossible of accomplishment.

Mundy's "Queen Cleopatra" is quite frankly a novel with the brilliant queen and Julius Caesar as the central figures and a supporting cast of purely fictitious characters, and with Alexandria and Rome as the stage. The immortal Julius is, in fact, a much more significant figure in connection with the daughter of the Pharaohs than the Anthony of Shakespeare's drama. Anthony's Egyptian career shows nothing more than the collapse of an able but not titanic character under the fascinations of a lady who was smarter than he was. But there was a mental kinship between Caesar and Cleopatra which gave meaning to their intrigue and enabled the imperator to draw from the queen a measure of support for his growing consciousness of a divine mission to rule the world. The assassins' daggers put an end to Caesar but not to that messianic-imperial complex, which passed over into

his successors. Cleopatra was, in a sense, one of the founders of the Roman empire. The story is vividly told in a well constructed novel.

WINFRED ERNEST GARRISON.

As the Knight-Errant Sees It

LAST CHANGES, LAST CHANCES. By H. W. Nevins. Harcourt, Brace & Company, \$5.00.

WE have had the story of the years 1914-1928 as statesmen, diplomats, soldiers, and economists see it. It has been told by little men, who reveal their own littleness, and by vain men, who are more concerned to justify themselves than to write history. But in the center of British public life there has been through these years a little company of gallant free-lances, pledged to honor and justice. It is to them that we turn from the stifling atmosphere of meanness and intrigue and self-seeking. Happily for the nation, they not only see clearly, but they can write what they see. It is as if we could hear Bayard, or Sidney upon their own times.

Of these men and women we catch many glimpses in Mr. Nevins's "Last Changes, Last Chances," the latest of his memoirs. If we were called to provide a book which would show England as its true lovers would wish it to be, we should offer this book, for of all that band of happy warriors there is none with a finer spirit than H. W. Nevins, or with a greater mastery of the many weapons in the writer's armory. He has always been a knight-errant; a lover of peace who has never at whatever peril missed a battle, if the editor of some newspaper or other would send him out to report. A defender of slaves in Angola, or in the Putumayo districts of South America; a great lover of Ireland; a chivalrous defender of the women who fought for their vote; a friend of the oppressed and the lonely wherever they met him; a hater of all tyranny and injustice, whose irony is more to be dreaded than invective, H. W. Nevins has lived a life such as the knights of old might have envied. And it is this man in the light of his own experience who in this book tells the story of these latter years.

Along with him as the scene unfolds we catch sight of many of his company: C. E. Montague, Tomlinson, Alice Stopford Green, Massingham, C. P. Scott of the Manchester Guardian—the list could easily be lengthened. They are the true judges of these our times, for they are unmoved by its bribes. They have received little from their country; titles and riches have passed to others; they did not seek them, nor stand in the ways where they are found. They have had, however, their reward. Men who look for the real England will look to them as its spokesmen. In victory they have been magnanimous; in defeat they have turned not back.

The war did not find these men wanting in courage or eagerness to serve. Montague dyed his hair and enlisted in the ranks. Nevins says that he had heard before of hair turning grey in a night from fear, but Montague's hair turned black in a night from courage. Nevins served for a time with the Quakers, whose noble spirit and "silent, unyielding, exasperating meekness" he praises without stint. But he served also as a war correspondent and saw much of France and Gallipoli. It was not the war that filled these men with rage; it was the peace, mutilated as it was by little and mean and cowardly men. But not even at Versailles did their anger blaze most fiercely. It was for Ireland they suffered most. Yet Nevins has lived to see Ireland a free state; and with the cold contempt which he feels for those who sinned against that country there is blended the satisfaction that they had failed.

This man and his friends care much for peace, but their master-passion is for justice. They can be trusted to take the side of any victim of oppression, in whatever land he is found. They are happy in their power of putting into words their love and their hatred; their rapiers flash with swift and deadly power. Who can forget Nevinson's "Cabinet Minister," of whom it is written

And now his soul is lying in the grave
But his body goes marching on.

It is almost incredible that at one time the Nation had on its regular staff Massingham, Tomlinson, and Nevinson, each of them worth a battalion; yet I am sure the advertisers of that time said, shaking their heads, "What a small circulation the Nation has"! In the end the editor was dispossessed, and his company with him. But these matchless writers were not brought to silence. They still speak their words of honor and justice in their books. And it is for their word that men will wait, when all time-servers are forgotten.

Yet Mr. Nevinson and his company are for the most part outside the Christian church. He says indeed that the distractions between churches mean little to him since he had found no people that had done more than *profess* Christianity; and he wonders why it is that so many of us take Christ for our Master when his teaching is directly opposed to our own ways and standards. Yet it may be found that while we were unable to cast out the devils of fear and dishonor and cruelty, these men *not with us* have been doing it. Are we to do as the apostles did? "Master, we saw these men casting out devils in thy name, and we forbade them because they were not with us." And he answered: "Forbid them not for he that is not against us is for us." It may be that the Lord of the world will say of these men, rebels as they sometimes have been, "These did not say 'Lord, Lord', but they did the things that I commanded them; therefore they shall be welcome. Bid them enter into the joy of their Lord."

Nevinson woke up in Jerusalem to find himself seventy; and his book closes with his thoughts upon his own life and upon the wonder of that other life, which did not cover half those seventy years. He confesses himself happy in the opportunity of his life; grateful for his serious home, for Shrewsbury his school, and Oxford. It is significant that in one hour of overwhelming sorrow which came near to despair, he had to go up to Oxford for the healing of his spirit. He has been rich in friends, rich too in the adventures which have come to him. He repents not so much for what he has done but for what he has left undone. Yet those who have lived through many of the same years will wonder, if he feels such sorrow, what they ought to feel.

It is well for a country that it has such a gallant company as these whose names are written in this book. They have been both in the press and in literature guardians of the sacred flame. They have shirked no fight. They accounted tolerance to evil a crime; they

Speak at sword's point with the enemy at the gate
And with perfect hatred, hate.

If the children of light had as much wisdom as the children of darkness, they would know how to value such men. They would set them free to speak their mind in the press, unhindered by any control. They would say to them: "Speak out your thought freely; we will stand by you, even if we do not agree with you." If the church of Christ discerned those who were with it in reality, if not in word, it would count among its treasures the witness of such men and women.

It is written in the story of Israel that two men, Eldad and Medad instead of prophesying round about the tent, remained in the camp and there prophesied. A most irregular proceed-

ing! "And Joshua said, My lord Moses, forbid them. And Moses said . . . Would God that all the world's people were prophets, that the Lord would put his spirit upon them."

EDWARD SHILLITO.

Liberty through Suffering

DAYS OF FEAR. By Frank Gallagher. Harper & Brothers, \$2.00.

THE day by day diary of an Irish hunger striker in Mountjoy prison in those terrible days of the Sinn Fein and the Black-and-Tans. The record is one of almost unexampled courage, rather than one of fear. To die inch by inch and to resist all offers of compromise; to turn daily from tempting food thrust upon you; to face the phantasmagoria that accompany slow starvation and yet to grimly hold out—this is courage, both moral and physical. Death in battle has a powerful stimulus in excitement, but death by starvation in a lonely prison cell brings all the doubts and fears to which sleepless hours and increasing physical weakness are heir. As a sheer record of mental history under such an experience, this book is genuine literature. It thrills and overawes the reader. It leads into a philosophy of vicarious suffering rendered in terms of experience rather than of logic—just as a few words from a cross go deeper than volumes of dialectic. The author's reflections on the cruel and grim hardness of imperialism and the proud contempt in which it holds the weaker peoples say more in a few epigrammatic sentences than most factual arguments could say in a book. As an example of that possibly new and better way through which the oppressed may gain their liberty, this little volume is a case record of proportions.

ALVA W. TAYLOR.

Books in Brief

SIBYLS AND SEERS, A SURVEY OF SOME ANCIENT THEORIES OF REVELATION AND INSPIRATION. By Edwyn Bevan. Harvard University Press, \$2.50.

Primitive peoples in general are firm believers not only in the existence of a world of supernatural beings and forces but also in the occasional breaking through of these beings and forces into the natural world. "The gods speak, the spirits of the dead appear, miracles are wrought, dreams and ecstasy become the media of divine communications. The Greeks also, though far from primitive, retained these features in their popular religion as well as in their mythology; and the Romans hard-headed and factual as they were, heard the encouraging or warning voices of the gods in battle or received visible evidence of their presence. The author has made an intensive study of the popular beliefs in such phenomena, finding correspondences between such beliefs in Greco-Roman civilization and the parallel phases of Hebrew and Christian thought.

COMMUNITY CONFLICT, A FORMULATION OF CASE STUDIES IN COMMUNITY CONFLICT, WITH DISCUSSION OUTLINES. *The Inquiry*, \$1.50.

Did you ever live in a town built on both sides of a railroad, where the section "on the other side of the tracks" always had a set of interests in opposition to those of your side? Or one whose business interests were organized around two rival banks? Or where two clubs, or two churches, or two leading families, or the church crowd and the secret society crowd, or the Americans and some large foreign language group were in such conflict that united action for any com-

mon purpose was a rare and difficult achievement! If so, you know the meaning of "community conflict." The authors of this book have made studies of a number of specific cases of this sort with a view to developing a method for resolving such difficulties by discovering a technique of adjustment.

THE TRAIL OF LIFE IN COLLEGE. By Rufus M. Jones. Macmillan, \$1.75.

College life forty years ago was different in important respects from what it is today, but the problems of life were not perhaps essentially different. Then as now the youth had primarily to find out what sort of person he wants to be and what ends he wants to attain. The perennial interest of biography rests upon the hypothesis of an unbroken continuity of human nature and an essential identity between the situations presented in some earlier time and those of today. So when that famous expounder of mystical religion, Professor Rufus Jones, undertakes to tell the intimate story of his own college years, he not only paints a charming and informing picture of life in a Quaker college in the eighties of the last century (see Patton and Field's "Eight o'clock Chapel" for a similar picture of New England college life a generation or two ago), but he reveals much of what goes on in the breast of an earnest youth in any generation, the forces that play upon him, and the influences by which he is moved.

Briefer Still

Instrumental Music for School Worship, by Edward Shippen Barnes (Presbyterian Board of Education, \$.75). Thirty-three easy and varied pieces for the Sunday school pianist; some arranged, some composed by Mr. Barnes.

Songs for Men, edited by C. W. Laufer (Westminster Press, \$.35). A collection of virile hymns for men's meetings, prefaced by the sixteen articles of the Reformed faith and supplemented by some "community songs" of a secular nature.

Prayers Ancient and Modern, selected by Mary Wilder Tileston (Little Brown & Co., \$1.75). A revised edition of a collection which had very wide and deserved popularity since its first publication thirty years ago. It draws upon the devotional literature of all ages.

Sand, the Story of a Man and a Horse, by Will James (Scribners, \$2.50). A very simple story of the cow country, saved from the banality of the ordinary wild west story by the transparent sincerity and the background of actual experience of its ex-cow-puncher author and illustrator.

William Rainey Harper, by Thomas W. Goodspeed (University of Chicago Press, \$3.00). The combination of these two names needs no comment. The life of a genius written by a saint, who did not live to bring his task quite to completion. This is the authorized biography of President Harper.

The Church School Hymnal for Youth (Westminster Press, \$1.00). A complete book of worship for the young, including old and new hymns, liturgical material, a selection of religious poetry and a few pages of instrumental music. Well worth examining by those seeking a hymnal for the school.

China's Millions, by Anna Louise Strong (Coward-McCann, \$4.00). The record of a journey over a great part of China in the summer of 1927 and an interpretation of things heard and seen by a trained observer and an experienced student of international affairs. A spice of adventure adds zest to the narrative.

The Smaller Hymnal, edited by Louis F. Benson (Presbyterian Board of Christian Education, \$1.25). But not very

small. Few congregations use as many as the 375 hymns contained in it. Designed especially for small churches, college chapels, and groups for which it is desirable that music shall be relatively simple but not cheap.

Deep Song: Adventures with Gypsy Songs and Singers in Andalusia and Other Lands, by Irving Brown (Harpers, \$3.50). The Gypsies are coming into their own. The author has spent much time among them to good purpose. He writes with familiarity and sympathy of their life and art, and gives both the Spanish originals and verse translations of many hitherto unpublished songs, with the music in some cases.

The Village Doctor, by Sheila Kaye-Smith (Dutton, \$2.50). A fine piece of craftsmanship, as always from this author. A Sussex village—a city doctor transplanted to a rustic setting—marriage with a daughter of the countryside—disappointment on her side, fidelity on his—wisdom through suffering for both of them, and happiness through wisdom. Not a forced note in the whole story. The dramatic quality is not injected into the scene, as the manner of some is, but discovered existing natively in it.

Round Up: the Stories of Ring W. Lardner (Scribners, \$2.50). All critics who abstain from remarking upon the kinship of Ring Lardner's genius to that of O. Henry are proud of an avoidance of the obvious. Following their excellent example I make no mention of O. Henry in this connection, except to say that, if one were naming three writers who are as American as ham and eggs and in whom a surface triviality conceals a genuine insight so that they are read with hilarious joy by millions who don't know how good they are but only how amusing—the other one would be George Ade.

The Angel That Troubled the Water, by Thornton Wilder (Coward-McCann, \$2.50). The author of "The Bridge of San Luis Rey" lets himself go in the realm of pure imagination. If William Blake had written plays, he would perhaps have written such as these. Their scenes are such places as heaven, hell, the depths of ocean, Childe Roland's "dark tower," and the characters include angels and demons, God and the devil, mermaids, the souls of the dead, and some others less impossible of representation. But these are not plays—only "dramatic moments" or dramatic fantasies.

The Life of George Rogers Clark, by James Alton James (University of Chicago Press, \$5.00). Here is an illustration of what historical research should be, and of how historical writing should rest upon a sure foundation of minute investigation of source materials. Clark's whole career, the good and the bad in it, the triumph and the disaster, can be understood only when viewed as a frontier phenomenon. To know him is to begin to know the spirit of westward expanding America. The Clark celebration next year, centering at Vincennes, Ind., will be an incentive to many to renew and extend their acquaintance with him. This is the basic book.

The Dilemma of American Music and other Essays, by Daniel Gregory Mason (Macmillan, \$2.50). The dilemma is that which is common to all exclusively nationalistic cultures: between the incongruities incident to broad eclecticism and the bareness resulting from confinement to a purely native tradition. Better quit worrying about creating a "distinctively American" music and try to make the music which we do create as good as possible. Let the distinctiveness be personal to the composer rather than national. Dr. Mason is a scholar in music and an artist in style, but he comes near to being a musical fundamentalist. He shows little mercy to the moderns—not even full justice, I think.

NEWS of the CHRISTIAN WORLD

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THE CHRISTIAN CENTURY

New U. of C. Head Says Church Union Will Advance Civic Righteousness

Paying a second visit to the University of Chicago a few days ago, Dr. Robert M. Hutchins, president elect of the university, in an interview gave expression to his interest in the current movements toward church unity. Church union, he said, "is fraught with tremendous possibilities for human welfare. For a century our American churches have been dividing and subdividing over different issues. Now, in keeping with the trend of the times away from competition and toward cooperation, they are seeking consolidation. This will result not only in the reinforcement of the spiritual agencies of the land, but also the bringing together of the forces for the teaching of moral idealism—something greatly needed just now. These in turn will give such an impetus to civic righteousness that a new era of uncorrupted government will be ushered in, especially in our cities. I believe that such merger will prove a stimulus to the nationwide movement for religious education of the young, thereby instilling in our youth the ideas of service and sacrifice."

Dr. Stires Again Foregoes Salary

At the recent annual meeting of the Episcopal diocese of Long Island, it was announced that Rev. Ernest M. Stires would serve as bishop for another year without accepting any salary from the diocese. This will be the third successive year that Bishop Stires has served his diocese without remuneration from it. The salary of the bishop of Long Island is

\$15,000, but Dr. Stires waives any pay in order that the money may go to increase the stipends of the clergy on small salaries, and also that missions may be established in new communities.

Reformed Church Synod Meets In Indianapolis

The general synod of the Reformed Church in America met in Indianapolis the last week of May. Rev. A. R. Bar-

British Table Talk

London, May 14.

EVERY day the election takes up larger and larger space in the newspapers, but it cannot be pretended that there is much excitement. Mr. Winston Churchill showed no little heat in attacking Sir John Simon for entering upon the

The General Election

political campaign, while he is still the chairman of the Indian commission, but it was shown conclusively that Sir John Simon, when he consented to serve, entered into no engagement to stay out of politics, and the general feeling is that expressed even by an opponent of his from their Oxford days, Lord Birkenhead, that for Sir John Simon to stand out of the political scene while his own party was fighting for its life would have been something like desertion. The various programs of the three parties are before the public now. It is significant that each of them treats as a matter of first importance the social life of the British people, and whether it is in dealing with unemployment or the forming of a better transport system through the railways, or the clearance of slums, all three parties seem to agree that it is required of them to attack seriously the wrongs and failures of our social system. It should be added that the government has been strongly attacked for issuing a White Paper, with the authority of a public document, the answers of its members to the liberal proposals. Even the Times condemns this action.

* * *

The New Dean Of Canterbury

It is good news that the Rev. "Dick" Sheppard has been appointed dean of Canterbury. This is an office held for many years by Dean Wace, who was followed by Dr. Bell, now the bishop of Chichester. It is an office of great dignity and interest,

and it will furnish Mr. Sheppard with an open door into many ways of useful service. The new dean will not cease from that wide ministry into which he entered when he was vicar of St. Martin's. He will be able also to keep in touch with the British Broadcasting corporation. Everyone knows the great public gifts that Mr. Sheppard has, and the amazing wealth of sympathy that he shows, but only his friends can fully understand the extraordinary freshness of his mind. This was shown when the possibilities for broadcasting were seized by him at once, long before others had dreamed of this new approach to the minds of men. It is to be hoped that Mr. Sheppard's health will continue to improve. Dr. Bell, when he was dean of Canterbury, was a pioneer in many ways of reuniting Christian people of different schools; it is certain that the new dean will enter with immense enthusiasm into this form of service, and the cathedral of Canterbury will still be a home not for one church only, but for all Christian people.

* * *

The Passing of John Kelman

Since he returned from America, Dr. Kelman was never able to take up again the place which he had filled in our church life. His health was always threatened and, though he continued to preach, he was a stricken man. The news of his death has been received with deep sorrow, for he was a man greatly beloved by his friends and a preacher to whom many now in middle life owed the debt which is of all others the most sacred in this kind—the debt that is owed to the man who awakens us in our youth to God. "In the first decade of the present century there were five great ministries within 120 yards of the west end of Princes street, Edinburgh—

(Continued on page 758)

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tholomew, of Philadelphia, was president. The daily devotional addresses and the Sunday sermon were delivered by Rev.

H. D. McKeehan, of Huntingdon, Pa. Church union was the cardinal theme of synod this year and the matter of forming

Presbyterians Elect McAfee; Continue Union Negotiations

St. Paul, Minn., May 26.

WHILE Thursday, May 23, saw the actual convening of the nearly 1,000 delegates for the Presbyterian general assembly, a large proportion of that number had responded to the invitation of the assembly's committee on evangelism and arrived on Tuesday for special meetings at the Central Presbyterian church, St. Paul, of which Dr. Harry Noble Wilson, moderator of the synod of Minnesota, is pastor.

It speaks well for business efficiency that the reports of the churches for the year ending March 31, 1929, could be made the subject of such a careful analysis as that submitted on the first day by Dr. Harvey Klaer, the associate director of the division of evangelism. The statistics were arranged so that a five-year survey was possible.

Evangelistic Statistics

Frankness will not allow a wholly optimistic reaction to the facts set forth. The Presbyterian Church of the U. S. A., which in 1890 consisted of 753,749 members, has grown to 1,962,838 in 1928, and in 1929 will almost reach the two million mark. Over a period of five years there have been added by confession some 502,999 new members, but this must be balanced by a suspension of some 351,578, which means a ratio of suspensions to additions of 70 to 100. While it is estimated that 65 per cent of the additions have come from the Sunday school, over a five-year period the relative size of the school and the church shows no increase but rather a decline. In 1890 it was 1.17 per cent; in 1920 it was .82 per cent and there has been no increase since this date.

Among those who addressed these preliminary meetings were Dr. W. P. Schriver, Rev. Paul Calhoun of Lincoln, Neb., and Dr. Jesse M. Bader of the Disciples of Christ. The 1900th anniversary next year of the day of Pentecost was

mentioned as being the time for a united Protestant season of prayer and ingathering.

Much interest was manifested among the delegates in the address of Dr. Joseph R. Sizoo of Washington, D. C., whose ministry in the capital city has been very successful. Dr. Sizoo preached on "The Gospel for Today"—a 'day' which he characterized as skeptical, cynical, undisciplined and wistful. Such a needed gospel would be positive, vital and born out of human experience. It must have a deepening sense of sin, a new glory in the cross, and a new assurance of immortality. Dr. Cleland B. McAfee, of the Presbyterian theological seminary, gave the closing address and there could be no question that these services had helped to put the whole assembly in a fitting atmosphere for the work of the succeeding days.

Thursday morning, the opening day, saw the usual sermon by the retiring moderator, Dr. Hugh Kelso Walker, of Los Angeles. In keeping with both the season and the theme of the preceding day, the subject dealt with the formation of the church at Pentecost. Dr. Walker appealed for a renewal of the same spirit that had characterized apostolic experience. There must have been nearly 3,000 people present in the auditorium at the celebration of the Lord's supper which followed, and yet, such was the preparation that a beautiful service was conducted, in which so many participated, with both dignity and smoothness.

Dr. McAfee Moderator

The election of a moderator, always an event in the assembly, and, during the last years, the occasion for a trial of strength between conservative and liberal forces within the church, came during the afternoon of the first day. Dr. Cleland B. McAfee, of Chicago, was nominated by Rev. Josiah Sibley, of Pasadena, and Mr. Frank J. Loesch, of Chicago, seconded the nomination. Dr. Robert Dick Wilson, of Princeton seminary, was the only other candidate. His cause was championed by Dr. W. E. Biederwolf, of Indiana, and seconded by Dr. John C. Barr, of New Orleans. The appeal for Dr. Wilson was strong by reason of the fact that he has concluded fifty years as a teacher in the two denominational seminaries. When the vote was taken, Dr. McAfee received 572 and Dr. Wilson 332 votes. Only from the New Jersey and Pennsylvania voting sections did the Princeton professor secure a majority of votes.

Union Supported

The victory for Dr. Cleland McAfee can hardly be construed as anything but an indication that the assembly desired to choose a liberal spirit who is at the same time conservative in thought and who is not involved in the present controversy.

Friday morning came the question of (Continued on next page)

a "united Church of America" received consideration.

Additions to U. of C. Divinity Faculty for Summer Session

Among the additions to the divinity faculty for the summer quarter at the Uni-

versity of Chicago, June 17-Aug. 30, are Daniel Evans of Harvard, Richard H. Edwards of Cornell, W. H. Greaves of Victoria college, Toronto, James Moffatt of Union, Arno Poebel of the University of Rostock, and Theodore H. Robinson of University college, Cardiff, Wales.

Virginia Moves Toward Church Unity

The Virginia diocesan council at its closing session, May 16, in St. Paul's Episcopal church, Richmond, expressed its sympathy with the "pact of reconciliation" recently drawn up and signed by repre-

PRESBYTERIAN ASSEMBLY

(Continued from preceding page)

union with other churches and if the assembly "made history," as the moderator affirmed, they did it very speedily. A resolution to continue negotiations with the Dutch Reformed church was passed, as was one that dealt with cooperative work with the Presbyterian Church of the U. S. Instructions were also given to the moderator and the stated clerk to respond cordially to the overtures of the Protestant Episcopal church which requested a commission for conference in common matters of Christian morality.

The Princeton matter came up for debate on Friday afternoon and the moderator outlined what seemed to him to be the fairest and most expedient method of procedure, and suggested that no motions be made until Monday afternoon. A substitute motion by Dr. Machen was voted down, 530 to 390, and the moderator's suggestions were followed.

Princeton

First came a majority report of the board of directors, presented by Dr. W. L. McEwan, of Pittsburgh, to which also Dr. Robert E. Speer spoke. This was followed by a minority report of the directors made by Dr. S. C. Craig, editor of the Presbyterian. Then came the report of the committee of eleven, discussed by Dr. W. O. Thompson and President Herick, of Girard college, and the minority report of one, made by Dr. E. D. Warfield, of Wilson college. The board of trustees gave their report through Dr. John McDowell and to this there was also a minority report signed by Dean W. F. Magie, of Princeton university.

The assembly was evidently exhausted by these conflicting reports and only Mr. Frank Loesch of Chicago spoke from the floor upon the issue. It is too early as yet to do anything but record this ecclesiastical wrangle, but it is indeed distressing to see how good men can make themselves ridiculous. There was a determination evident to conclude this Princeton business once for all.

The status of women in the church was a second subject to which the assembly looked forward with interest. Contrary to expectation, there was no debate, and the recommendation of the general council, voiced through Dr. Robert E. Speer, was accepted. This involved the overture being sent down to the presbyteries in the form of a threefold question. First, the eligibility of women for ordination as ministers; second, their ordination as ruling elders and deacons, and finally, their fitness as licensed lay evangelists.

[LATER]

The Princeton question came up on Monday afternoon for final action. A motion to refer the matter to the general council, made by Elder Alexander Mc-

Cune of Minneapolis, was defeated, as was the report and recommendations of the minority of the board of directors, and by a majority of almost 4 to 1 the report of the committee of eleven, appointed by the general assembly at San Francisco, 1927, was accepted.

This involves certain changes in the charter of Princeton theological seminary, and also provides for the appointment of a new board of trustees, 33 in number, one-third of whom shall be chosen from the

present board of trustees, one third from the board of directors, and one-third not members of either board.

The moderator, Dr. Cleland McAfee, earned the admiration of the whole assembly by his masterly control of what threatened to be a bitter conflict. At the announcement of the vote, Dr. Clarence MacCartney, whose side was defeated, expressed his appreciation of the spirit of fairness shown by the presiding officer.

W. P. LEMON.

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sentatives of 15 denominations. Supporters of the resolution were led by Rev. Beverley D. Tucker, of St. Paul's. By a vote, 59 delegates were found to be for the pact, 40 opposed. This action is reported by the Churchman to be the first taken by any diocesan council in the coun-

try directly on the question of church unity as commended in the pact of reconciliation.

Bishop's Son in Cleveland Clinic Tragedy

The Dr. C. E. Locke who lost his life in the disaster at the Cleveland clinic was the son of Bishop Charles Edward Locke

Special Correspondence from Canada

Toronto, May 21.

WIDESPREAD sorrow was felt when the Anglican cathedral in Toronto—still incomplete in structure—was totally destroyed by fire. The situation called forth a fine demonstration of intercommunal sympathy. Men

The Anglican Cathedral churches at once made manifest their wish that the unfinished project should be renewed and brought to completion. Bishop Sweeney was known to have his heart set on the creation of this cathedral church as the seat of his episcopal rule, and after nearly twenty years he has seen the effort first frustrated and now brought yet nearer completion. Another project within his field has proved abortive. The Church congress, which usually excites great interest in England, was slated to have its annual meeting in Toronto this year, but the arrangements involved proved to be too cumbersome and the plan was abandoned, to the loss of the Anglican church in Canada, which would have received a welcome demonstration of the rich scholarship which has flourished in the mother church.

Presbyterians Also Widen

Two sides of the present religious life of the Presbyterians were revealed recently in one week. At the convocation of their leading school for theological study the main address was given by Prof. W. G. Jordan of Queens. Dr. Jordan has won a world reputation for Hebrew scholarship and provides an outstanding example of the scholar in the pulpit. Few have better succeeded in presenting the old basic truth in terms of biblical research, and of course he has been a champion of all that popularly is designated higher criticism. Moreover he decided in the hour of crisis to stay with his church as it entered the union, despite the fact that he was fully alive to elements in Methodist tradition far from congenial to him. Few outstanding unionists more deeply felt with those who were unable to enter the larger fellowship, and this made his visit to Knox college the more congenial to all parties. Those who have watched the effort to tie down the intellectual freedom of the Presbyterian pastors to a rigid conformity with the older standards had regretted the pressure which had been put on the scholarly principal of Knox to align himself with the narrow tradition. The fact that he brought Prof. Jordan to Knox reassures sincere students that the new church is not to be identified with obscurantism any more than other communions which rightly embrace both traditional and enterprising scholars. At the same time and in the same week Knox church wel-

comed to its pulpit Prof. Machen of Princeton who also bore witness to the faith that was in him and against the tendencies regarded by him as dangerous, to seek wider fellowships and discover fresh forms of life in which the old faith may assert itself with saving power.

United Church In Asia

The major mission of the United church in Asia occupies the far western province of Szechuen and from this inland remote area most of the missionaries were at the request of the consuls withdrawn. At the urgent request of the Chinese church some remained, and when disturbances were stilled the Chinese church sent for more until 60 of the staff have actually resumed work. Now the board of foreign missions has faced a call from the field for the immediate return of all the staffs except as replacements may have become necessary. Fortunately the missionaries in this field have been able to maintain such a sympathetic attitude toward the new nationalism of China that they are welcomed as friends and advisers in the new day which has dawned. In other fields the situation was more complex and some of the missionaries were suspected of lack of sympathy with the nationalist movement and some were regarded as primarily representatives of western nationalism and culture. This difficulty, however, was almost absent in the western field and the general resumption of work, though on a modified basis, is hailed by the Canadian church.

Christianizing a Police Force

The city of Toronto has enjoyed, on the whole, high-minded administration of its police force, which has escaped any suspicion of corruption. Recently the command of the force became vacant and the place was filled by the appointment of Brigadier-General Draper. Some were ready to distrust the military tradition in the new chief, but he has so far evidenced a rich humanism. One of the first matters to claim his attention has been the case of the discharged prisoner. With truly pastoral care he began to watch his flock. He sought interviews with the church authorities and then with representative laymen. The outcome has been realized in the organization of a body of financial support from service clubs such as warrants the appointment of a full-time man to be friend and adviser to the discharged prisoner. The selection fell on the Rev. W. A. McIlroy, one of the pastors of the city. He brings to his charge a heart of kindness which, however, has been tempered during long experience with considerable

(Continued on next page)

of St. Paul. Bishop Locke was in Mitchell, S. D., when news came of his son's death.

Lloyd Douglas in Montreal Ministry

Word comes from Rev. Lloyd C. Douglas, who resigned several months ago from

CANADIAN CORRESPONDENCE

(Continued from preceding page)

firmness and determination. But the chief has gone still further. He enters the preventive field with moral force. It seems to him not enough to arrest and convict an intoxicated motorist. Seeing that the defendant would be, but for one factor, an effective driver and citizen, the chief interviews each person so arrested and offers him release on conditions which meet the purpose of the law. He proffers a pledge of total abstinence from liquor. One might criticize this as involving undue pressure, but the adoption of such a course by the arrested man does accomplish the end of the law and releases an improved citizen, improved in respect to the matter in question. Seeing that the legal liquor traffic in Ontario is one through government liquor sellers the chief must be credited with courage in adding to this pledge of total abstinence a promise to promote the abolition of the liquor traffic.

* * *

The Care of All The Churches

Four years after the consummation of church union a large number of pastoral charges formerly Methodist are seeking the change which has been customary at that time. Consequently there are many exchanges of pastoral charge. Fortunately several of these are between east and west, thus serving to circulate the stream of life through the whole dominion. At the same time, considerable uneasiness has been felt in places over the uncertainty of the prospect. Under the old denominational system there were some ministers year by year who found themselves at the height of their career and who were forced to accept appointments which recognized this fact. So easily have the first four years of union passed along that those sadder aspects of the old days have been forgotten. Some who would have to come to that unhappy position under the old denominational regime are tempted to ascribe their difficulty to the union. And here and there voices of disappointment are heard. But these cases of dissatisfaction are not more numerous than of old; they appear against the bright background of new hopes and achievements. The progressive reduction of church officials at the head offices still goes on. The retirement of Dr. J. M. Duncan from the editorial work of Sunday school periodicals removes from the active work one who has won continental reputation and regard. With him also steps aside Dr. A. C. Crews, who for a generation filled a great place in the Sunday school work of Canadian Methodism. Their places are filled by promotion, Rev. George Little being placed in charge of editorial work, with Archer Wallace, famous for his boys' stories, as associate.

ERNEST THOMAS.

his Los Angeles pastorate, that he is now happily located with the St. James United church, at Montreal, Can. He says he is looking forward to an interesting ministry in this field.

Mr. Rockefeller, Jr. Honored For Social Service

John D. Rockefeller, jr., has been awarded a gold medal by the National Institute of Social Sciences in recognition of his "distinguished social service in exemplifying and promoting high standards of business ethics, and for widespread and fruitful generosity."

Rabbi Wise and Dr. Holmes on Freiburg Passion Play

The Freiburg Passion Play, recently presented in the middle west and now in New York, is charged by Rabbi Stephen S. Wise with doing more damage to Jewish people than a thousand years of good will can undo. But Dr. John Haynes Holmes comments that no danger of anti-Semitism is to be feared, since the play "stirs no emotion at all." He calls it "silly, melodramatic stuff." The play has been commended by most daily and religious papers. The opening night in New York brought as high as \$100 per seat.

Dr. Robert W. Rogers Honored

Dr. and Mrs. Robert W. Rogers were the guests of the people of Madison, N. J., the seat of Drew university, at a community dinner the evening of May 8. Dr. Rogers came to Drew in 1893 as professor of Old Testament literature and is now retiring. Among the speakers on the dinner program were Pres. Ezra Squier Tipton, Dr. James R. Joy and Dr. Cadman.

Presbyterians Raise Money to Build Episcopal Church

Recently, at Ft. Lee, N. J., the department of building fund campaigns of the Presbyterian church had in hand the raising of funds to build the new Church of

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the Good Shepherd, Episcopal, of Ft. Lee. In less than a week the \$30,000 goal was passed.

Baptist Union of England Has New Head

Dr. Arthur Douglas Brown, well known in Britain and America for his evangelistic

power, has been elected president of the Baptist union of England.

Episcopalians Form Church Fire Insurance Concern

A fire insurance corporation has been organized for the Episcopal church by a group of easterners, among them J. P.

Special Correspondence from Indiana

Indianapolis, May 25.

A VERY successful institute on international relations has just been held in Indianapolis. There were 403 registrations representing seven states. The institute was held under the auspices of the

Indiana Council on International Relations, of which Mrs. W. S. Lockhart has been the secretary since the

beginning some two years ago. The program was concerned chiefly with Latin-American problems, with Prof. Fred Rippy as leading speaker on various phases of the situation in Latin America and between the countries to the south of us and ourselves. Dr. Isaac J. Cox of Northwestern and Prof. W. W. Sweet of the University of Chicago were chief among other authorities leading round tables, and Dr. Samuel Guy Inman, of New York city, gave of his lifelong experience in contact with Latin America and the Caribbean. Financially, the institute was made possible by a contribution from the Carnegie Peace foundation. A hearty and unanimous vote was given for making it an annual affair under the auspices of the Indiana council. It is hoped funds can be procured to increase the length of the program and to admit of a more varied selection of subjects for discussion, as well as to expand the area from which delegates will attend.

In the Days of the Red Menace

A long road, morally speaking, has been covered in the two years since the Indiana council was requested to withdraw a meeting announced for the Claypool hotel at which Frederick J. Libby was to be the speaker. The then mayor of the city, now under sentence for malfeasance of office, ordered his police chief to call the meeting off or to arrest the speaker if anything was said which the police might deem unpatriotic. A young police captain in civilian clothes sat in the meeting and two husky policemen in uniform were placed just outside the door. The slight, mild-mannered and gracious Quaker, Frederick Libby, proceeded to speak, undisturbed by their presence, except, perhaps, for some inspiration to outdo his usual very effective manner of address. At the close the young police captain said, "Well, is this what it is all about?" When told that this was just it and all of it, he answered, "Then why am I here? I am for all of that myself." His chief apologized like a gentleman, but his honor the mayor was possibly too busy with the criminal lawyers to do so. Certain young men from among the first families of the city, prominent legionnaires, were found to have inspired the whole ridiculous episode. Some of these individuals have since been

the subject of a rather appalling series of charges at the hands of the indomitable editor of the Daily Times, the selfsame young man who turned up the Jackson episode. It seems that certain financial interests have been building armories and that all is not clear regarding finances.

Influential Pastor Resigns

Rev. Charles H. Winders has resigned from the Northwood Christian church of Indianapolis. He has lived and wrought in this city for more than twenty years, and so well that it can be said that for solid repute as religious counselor and civic leader he is first among all its ministry. He was for five years secretary of the city council of churches, retiring from this office five years ago to promote the building of a new church in the rapidly growing northern limits of the city. His church adopted the policy of allowing each candidate for membership to settle the question of baptism according to his own judgment. Fellowship was denied to none whom they felt was accepted by the Lord himself. All went well and the church grew. Recently certain outside critics injected themselves into the situation. Being a man of peace, and having passed those years when battle offers any zest, Dr. Winders insists upon resigning against the protest of 90 per cent of his congregation.

Treatment of Criminals Becomes an Issue

The new governor of Indiana took his seat with pronouncements regarding the treatment of criminals that gave much satisfaction to those editors and others who protest such "sob-sister" attitudes towards the delinquent as are manifested in probationary schemes, parole officers, and pardon boards. The Hoosier capital city has had many bank robberies; gas station and cash register hold-ups occur nightly. The "old fashioned folk" seem to think that it can all be stopped if you "treat 'em rough." Gov. Leslie promised to be hard-boiled, but he has been visiting the state reformatories and reporters say that his indignation over the method of handling prisoners has at times been expressed in terms that newspapers are not presumed to put into cold type. Some public indignation has been caused by his outright release of a former college student who, deliberately putting a gun on his hip, went out to steal a motor car, and when caught in the act by a faithful colored policeman, shot him down in cold blood, receiving therefor a minimum sentence of from only two to fourteen years. The difference between a hard-boiled, arbitrary attitude in general and a soft-boiled arbitrary use of power is not great.

ALVA W. TAYLOR.

Morgan, J. E. Widener, G. W. Wickersham, S. M. Vaclain and Monell Sayre. Mr. Sayre, who is executive vice-president

of the corporation, is also head of the 22 million pension fund of the church. The Church Properties Fire Insurance corpo-

Special Correspondence from the Near East

Beirut, April 29.

THE United missionary council of Syria and Palestine met in Jerusalem at the time of the Easter vacation. It brought together as usual a surprising variety of missionary elements, ranging all the way from the Presbyterians and

Missionaries of Many Creeds Confer Together

Anglicans and Congregationalists, who represent the more liberal groups, to the Christian and Missionary alliance, who are expecting the second coming. As a result of wise and irenic leadership, American, English, Scotch, Danish missionaries of every stamp are joined in a common council with a definite pledge not to compete in establishing the new work and with an organization which sets up periodical and fruitful contacts between groups which otherwise would labor alone or in competition. Each conference sees raised the issues of the "social gospel" in relation to Christianity which troubled the American churches 25 years ago.

Christian Boys Confer At Baalbak

Ancient Baalbak is coming into prominence as a conference center. At the water source is a pine-covered hill topped by the Villa Kaoum hotel, which is making a specialty of entertaining conference guests. The annual boys' conference has just been held, with over a hundred youngsters in attendance from the various secondary schools of Palestine. Larnaca academy (Reformed Presbyterian) in Cyprus sent its first delegation of five last year, and this year jumped to over twenty. The general pattern of conferences familiar in the United States is carried on, with Bible study, discussion groups and a general meeting in the morning, rest and recreation in the afternoon, and a sunset meeting. One afternoon of the conference the sunset meeting is held in the magnificent ruins of Baalbek where, under the shadows of the temples of Jupiter and Bacchus, young men of all the eastern sects, nationalities, and religions join in a simple outdoor service of worship of their common God.

Introduce New Methods Into Eastern Sunday Schools

Following this conference the Bible Lands' Sunday School union held its conference, bringing together delegates from Syria, Palestine, Transjordan, Mesopotamia and Egypt. It was fortunate to have present a group of American visitors who came out with Mr. Levon Zenian, one of their new workers. Mr. Zenian is a Gregorian (Armenian national church) who at the age of 23 went to the U. S. Recently he completed his studies in religious education at Boston university. He has maintained relations with his national church, with the result that he is invited to work with the staff of the bishop of Aleppo (Syria). He will try to develop

up-to-date plans of religious education in that church which shall not be mere copies of Protestant Sunday schools, but which shall be true to the history and genius of the Gregorian church. He begins with the cordial support and cooperation of the Armenian church dignitaries. It is an experiment of tremendous importance for the near east.

Death of Patriarch, Gregory IV

I have not mentioned earlier the death of the Greek Orthodox (Arabic-speaking) patriarch, His Holiness Gregory IV. An eastern prelate successful in his work must be as versatile as an American college president. Here church and state are not separated. The prelate, then, must attend to all the "foreign affairs" of his church, cultivate its social relations for political advantage, protect its worldly rights against legislation which he calculates to be harmful or unprofitable, engage in social maneuvers with other religious bodies to secure certain favors from the government, as well as keep his own church in peace and prosperity. Its foundations do not consist of bonds and stocks, but of monasteries and lands, deriving income from flocks and fields and grapes, and perhaps even from a little bottled juice of the grape—with a bud! There are buildings owned in the cities to be rented and repaired. Diocesan bishops also have their problems which must be smoothed out, and issues of ecclesiastical preeminence and privilege must be adjudicated. . . . His Holiness, Gregory IV, was a man widely beloved for his sincerity, simplicity, and generosity to all men. At his funeral at the cathedral in Beirut representatives of the French high commission, the local Syrian government, the foreign consulates, the Mohammedans, the Melkite (Greek Catholic) church, the Maronite church, and the Jews joined in mourning him. It is interesting to recall that some years of his preparatory education were secured at the preparatory school in Abeih (Lebanon) established by the early Presbyterian missionaries. The patriarch was a friend of the missionaries and of missionary effort.

Mecca Pilgrimages as a Business Proposition

Thousands of Moslem pilgrims to Mecca are en route at this season. They come down from Afghanistan and Central Asia and are easily recognizable on the streets and ships by their darker skins, high cheekbones, and non-urban clothes. Transport companies across the desert from Baghdad do a good business bringing them packed in autos and trucks. If the American tourist happens to be wishing to go the other way, he can hire a place in an empty car on a return trip for as little as ten or fifteen dollars (regular price: 30-100 dollars).

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ration, as the new organization is called, will reduce cost of insurance by selling direct to churches and affiliated organizations.

English Preacher Completes 40 Years in Ministry

Dr. J. D. Jones, famous Congregational minister of England, has just completed 40 years in pastoral service, 30 of these years

having been given to Bournemouth. Dr. Jones reports that during these 40 years he has been out of the pulpit on account of illness only three Sundays. He says that in some respects things are now more difficult for a minister than when he began preaching, in others easier. "From the purely intellectual point of view, things are easier, for science has ceased to be antagonistic to religion."

Chicago Tribune Attacks Aurora Article

(See editorial on page 736)

UNDER the caption, "Christian Century?", the Chicago Tribune printed the following editorial on May 22:

The Christian Century has published an article charging that The Tribune distorted, misrepresented, and suppressed facts in the news of the De King killing for the purpose of discrediting prohibition and prohibition enforcement methods.

The author of the criticism, Mr. Paul Hutchinson, produced his version of the affair. He neglected to quote authorities for most of his statements, except to indicate that he accepted the account of State's Attorney Carbary of Kane county. Much of his information could have been obtained from no other source than the report of the grand jury, a document to which Mr. Carbary refused the legislative investigating committee access and which is not available for refutation. *These are the facts as developed by Mr. Hutchinson for the Christian Century.*

Two deputy sheriffs of Kane county and an investigator went to the home of Joseph De King in the environs of Aurora. They had a warrant which was subsequently proved fraudulent and the paid informer who swore to it has been indicted for perjury. Although Mr. Hutchinson claims that De King was a notorious character, the warrant did not name him, but named John Doe. [Carbary before the investigating committee admitted that this was bad practice.] Furthermore, although the supposed evidence had been obtained nine days previously, the officers waited to make a night visit to serve the bogus warrant.

George Stafford refused the officers admittance, saying that De King, the owner of the house, was upstairs asleep. Gerald De King, the boy, was ordered to get his father and tell him he was wanted. [One of the deputies during the investigation said that they told the boy nothing.] De King, aroused from sleep, came down dressed in underclothes. He was in an "ugly mood"—a weasel word for "angry."

Meanwhile one of the snoopers had searched the cellar and discovered a jug of wine. [Testimony at the investigation was that the wine was not found till later.] De King from the stairs ordered the illegal raiders out of his home and Hutchinson said that De King fired to show he was in earnest, cutting one of the deputies short as he tried to read the warrant. [One of the deputies has testified that De King ordered them out, not from the stairs, but while they were all in the kitchen, and that he did not shoot in the air until the officers had left the house. Then, outside, De King fired into the air. There has been no testimony that any one

tried to read the warrant, and the fact is not certain that the deputies even had the illegal warrant with them.]

Then the three officers left the De King home to get reinforcements. Hanson returned first with Joseph's brother, Peter De King. Before the rest of the dry mob came back they sat down with Joseph, Mrs. De King, who had returned, and Gerald. Hanson drank some of the wine.

The party was thoroughly congenial and De King had been persuaded to submit to orderly arrest until the two other deputies returned with three comrades. De King saw them at the door and threatened them if they should come in. Whereat Deputy Sheriff Smith cracked De King over the head with the butt end of a gun. The gun was splintered by the blow and De King fell. The room was in confusion. Some of the officers "beat it." Mrs. De King, a woman five feet one inch tall, started towards her husband as he was stretched on the floor. Hutchinson said that she reached for De King's gun. Smith blazed away at her and after staggering a few feet Mrs. De King dropped. [According to the testimony of the physician who examined the body, Mrs. De King was standing when she was shot. She could not have been stooping for the gun.] As a coup de grace a deputy outside tossed a gas bomb in the window. Hutchinson was forced to admit Mrs. De King was a woman of good character.

Here we are disposed to rest our case. The Christian Century obscured the real issue by attempting to show that out of the confusion its correspondent has discovered the true set of facts, which in their deviation from the facts as stated in The Tribune discredit our motives and methods.

For purposes of the record the Christian Century says that it regrets the murder of Mrs. De King, a statement not borne out by the rest of this article. The article was prepared in condonation of a murder, no doubt with the direct result of inspiring more murders by offering the sanction of the church to prohibition killers. The business of attacking the newspapers [all of the Chicago newspapers were criticized but pardoned somewhat as being influenced by The Tribune] was a trick to escape the onus of praising directly the wanton slaying of a mother in the fanatical enforcement of a moral law.

Mrs. De King was murdered because a perjurer hired by the prohibition authorities lied to get a \$5 fee. She was murdered because her husband resented a gang of bullies overrunning their home without even showing the fraudulent warrant, if they had one, proceeding in outrageous violation of the guaranty of the security of

(Continued on next page)

uth. Dr. 40 years account He says ow more he began from the things are be antagon-

Memorial for the Late Bishop Henderson

The trustees of the Pikeville hospital, located at Pikeville, Ky., are considering changing its name to the Henderson Memorial, in honor of the late bishop of the Methodist church. Bishop Henderson was interested in the hospital; through his influence, Ohio Methodists designated part of their world service gifts to its support.

Owen D. Young on Business Morals

In a "sermon" currently published in the Christian Herald, Owen D. Young

CHICAGO TRIBUNE ATTACKS AURORA ARTICLE

(Continued from preceding page)

the home. She was murdered because, with the protection of the state's attorney and a judge behind them, the undisciplined mob of raiders behaved like Turkish plunderers in their perverted mania to get a jug of wine, the possession of which was not illegal and which one of their number had partially consumed.

Had the prosecutor obtained a warrant based upon trustworthy evidence, there would have been a proper procedure in arresting Joseph De King. One man, unarmed, could have gone to the De King home in the daytime. He could have read the warrant to De King and said, "De King, you're wanted." If De King had resisted, the deputy should have consulted the state's attorney and the arrest could have been made in an orderly fashion without clubbing the victim and killing his wife. Hutchinson, himself, states that De King was ready to be taken by one man, but that he was infuriated by the presence of a gang of desperadoes armed with bullet proof vests, sawed-off shotguns, and gas bombs.

The name Christian, above all things, implies tolerance and forgiveness; it implies abhorrence of brutality and abiding love for humanity. The Christian Century represents itself as being the spokesman for this faith. But the Christian Century has established a standard of hate; it has introduced a crusade of murder, first for the enforcement of a law which most men resent, and now for the execution of people suspected of violating a law or even for the murder of any people whom confessed perjurers accuse of violating the law.

Ruthless and sanguinary persons masquerading as Christians are temporarily directing the taking of victims they have marked for execution and controlling a large part of the politicians of the country. But incidents such as the article in the Christian Century sets forth are exposing their program, which is wrecking not only the social and political life of the country, but is obstructing the work of the competent and intelligent ministry among reasonable and fundamentally sound Christians. Fortunately, their dominion will inevitably be ended by a reaction to and a full knowledge of their savagery and frenzy.

discusses "What Is Right in Business?" Mr. Young has this to say of modern business ethics: "I am not saying that all is right with business. It is far from that. But I am saying that in the past quarter-century we have made great progress toward the right. Our difficulty does not come so much from bad men or bad principles as it does from the difficulty of applying right principles to increasingly complicated situations." Other "sermons" in this series are to be contributed to the Herald by Ex-Governor Sweet, William Allen White, Edgar A. Guest and others.

Philadelphia Asks Religious Teaching for Schools

Ministers and high school teachers of Philadelphia recently met and named Secretary Easton of the local Y chairman of a committee of 100 citizens to call upon the city superintendent of schools and urge upon him the need of the high school students for an hour of religious instruction

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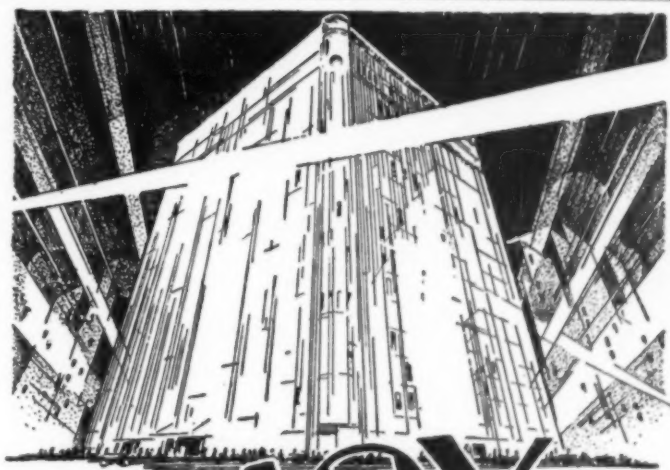
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once a week during the school year. This instruction, if arranged for, will be conducted by the ministers, priests and rabbis of the city, in local centers and churches. This movement originated with the high school teachers, it is reported.

BRITISH TABLE TALK

(Continued from page 749)

Whyte and Kelman in United Free St. George's, Scott in St. George's Parish church, and MacGregor and Wallace Williamson in St. Cuthbert's. Of this notable and honored group, Kelman was the youngest, and he is the last to go, though his ministry in Edinburgh closed some years before that of Wallace Williamson. In a tribute to this great preacher, Lord Sands adds that every life has some tragedy, and the tragedy of Kelman's life was that he left Edinburgh and went to America in middle life. In some cases, he adds, this succeeds, but in others there is only disappointment.

* * *

The Temperance Three- Points Program

The churches have united very heartily

Dr. Steiner Is Guest of Boston Methodists

Dr. Edward A. Steiner, of Grinnell college, was the guest of Boston Methodists, June 3, speaking before the preacher's meeting and at a laymen's dinner.

in a temperance program which can be summed up in three points: First, there must be a reform of the system in which clubs are allowed to sell drink to their members, and in this way outwit the law which regulates the closing of public houses. Clubs must be brought under a strict system of licensing. Second, local option, by which it will become possible for districts to control the liquor trade within their borders. Third, the closing of public houses on Sundays. This is already the law in Scotland and Wales; it is proposed that it shall hold in England also. These are the main proposals upon which by far the largest number of members of the churches are agreed. But politicians of all parties are a little afraid of putting these temperance points in the foreground of their policy. Even labor is a little afraid of retaliation if it attacks the clubs.

* * *

And So Forth

The generous giver of £105,000 to the Thanksgiving fund, who concealed his name under the title Audax, is now known to be a Mr. George Roberts of Wimbledon. It must be said in all frankness that if a man wishes to conceal his name he should not let his back be photographed, or speak on the radio. . . . The new building which is to be the headquarters of the Rhodes endowment at Oxford was opened last week. It is a building without any parallel in Oxford, with much in its design to recall South Africa. . . . If it had not been for the election there might have been more critical attention paid to the address delivered by the chairman of the Congregational union. Much less daring and revolutionary addresses have drawn the fire of conservative critics more swiftly. The Congregational union showed a critical spirit in its reception of the report from Lausanne; the traditional distrust of episcopacy was unmistakably shown.

EDWARD SHILLITO.

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Adios! by Lanier and Virginia Stivers Bartlett. Morrow, \$2.50.
Personality and Progress, by Henry T. Hodgkin. Doubleday, Doran Co., \$1.75.
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